

# The Catholic Guardian.

"I BELIEVE IN ONE HOLY CATHOLIC AND APOSTOLIC CHURCH."

VOL. I.

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## Topics of the Times.

OUR School Directors have been discussing the proposition of accepting an invitation from the Art Gallery to the school children to visit that place. Some of the gentlemen of the Board said a few of the paintings were of an immoral character, and refused to give their consent to the proposed visit. The press of the city seems to be against these gentlemen, and think because the paintings are the works of great masters they cannot be dangerous. We are certainly with the gentlemen who opposed the acceptance of the invitation; not that we know anything about the character of the paintings therein contained, but we hold that the parents are the only judges of the kind of places their children shall visit. We don't want to recognize the right of any body of men to march our children off to this or that place without we first have an opportunity of judging of the effect likely to be produced. At this rate it will not be long before the parents will be deemed to have lost all right of control of their children. God gives the child to the father and mother, and against them is opened an account for its moral training, and woe be to the parent who proves a defaulter. So, let the Board of Education confine itself to its legitimate sphere.

CONCERNING the proposition to remove the Industrial School girls from the charge of the Sisters of Mercy back to that institution, the *Evening Post* says: "We trust there will be good sense enough in the Board of Supervisors to ignore the proposition to remove the Industrial School girls from the charge of the Sisters of Mercy, and place them again in the school. How the Industrial School is getting along under its new Superintendent we do not know, but we do know that up to this time it has been a disgraceful failure from its very inception, and instead of being a school of reform, has been but a school of vice. The girls were removed from the institution after disclosures which would have made it disgraceful to keep them there longer, and nothing has as yet been shown to convince the public that the School has become a proper place for the confinement of young girls whom it is hoped to reform. It is true that the Magdalen Asylum is a sectarian institution, but for all that, it is the best place for these girls. They are safer there, are surrounded by influences which, even, if sectarian, are still religious, and are in charge of women whose lives are devoted to reformatory work. To take them from such a place, where they have at least a chance of reform, and to put them again in the Industrial School, would be, at the best, an inexcusable blunder."

In the same article commented on at length by us in this paper we find the following glowing tribute to the Church: "We boast much of the wealth and influence of our Presbyterian Church; and we doubtless have good reason to be proud of her position; yet, compared with this Roman Catholic organization, how weak and insignificant she seems! Though our growth has been rapid, its increase is perfectly startling; and furthermore, it seems to have no limit; each year being larger than the previous. In fact, it is confined by no limits." We can console the writer by assuring him that not only does the Presbyterian organization seem weak and insignificant compared with the Catholic Church, but that every other organization known to man appears equally as weak and insignificant! God organized the one, and man all the others! That's the why.

In a late number of *Hearth and Home* we find the following: "The people who stay at home in summer are left without their weekly supply of gospel. A popular Brooklyn preacher, in opening a free church, declared his intention of preaching to those who couldn't get away in summer, 'if he had to sleep in a station-house.' But when the hot weather came, and half his congregation departed, even the charms of the station-house couldn't hold him, and his church-doors are closed." We would like for *Hearth and Home* to tell us how many Catholic clergymen left their congregations during the heated term? When the fashionable people have all left the city there is but little use for the fashionable preacher.

A LATE dispatch from Bombay confirms the report of cholera in several places in India. Many deaths occur daily. This disease is now so well understood by the Medical profession that it is hardly probable that the epidemic will become so universal as in years gone by.

It seems that the wheat crop of Oregon is not so good as was anticipated. The *Statesman* remarks: "While in some sections the crop gathered is fully up to, or above, the average yield per acre, it is true that there are numerous districts where it is far below. Nearly all the spring wheat is short in yield. The greater than usual acreage reaped may make our surplus equal to that of last year."

SOME people are really under the impression that Catholic institutions are of recent origin in this country, and one writer goes so far as to say, that "We are professedly a Protestant nation, and the fundamental principles which we solemnly adopt as a nation, are also generally understood to be favorable to Protestantism." When did this nation "profess" to be Protestant? We have read its history to no purpose if there is any such profession in it. It professes to treat all alike, and that is all we ask in any country. We think the fundamental principles we have adopted as a nation remarkably favorable to Catholic doctrines; at least the Church is growing wonderfully under them!

THERE is a tremendous power, says Ward Beecher's paper, allowed to go to waste with every rise and ebb of the tide. Why can not this be utilized by man? It is said that a person in New Haven has invented a machine for this purpose. The first tide-wheel is to be set up in the Quinnepiac River, where the force of the tide that will bear on it is said to be about 7,000 horse power. Man may yet harness the mighty ocean to his enginery and make it do his bidding.

THE announcement that coal was giving out in England, with the resultant increased price, has stimulated the opening of mines in many other parts of the world. We notice that the coal fields in the south of Chili are likely to be better developed. It is said that two companies, with a subscribed capital of two millions of dollars each, have been formed to work the coal-fields recently discovered in the neighborhood of Concepcion. This is important to foreign steamers in the Chili trade.

WE do not now remember the writer who said: "If the Divine will be agreeable to thee only as long as thou art in the enjoyment of health and competence—and if it cause displeasure when thou fallest into poverty, or a dangerous illness, it is a sign that thy heart is not disinterested, and that thou hast not yet attained the freedom of the simple and true children of God. Resignation to the Divine will in all events is the secret of happiness."

PILGRIMAGES to holy places in various parts of Europe, for the intention of the Pope, continue with great activity. At Ober Olang, in the Tyrol, four thousand persons visited the shrine of the Madonna in that village, on the occasion of a recent local festival.

A WRITER in the *Catholic Reflector* advises one who has not reverses of fortune not to be a lobster, which, "when left high and dry among the rocks, has not sense and energy enough to work his way back to the sea, but waits for the sea to come to him. If it does not come, he remains where he is, and dies, although the slightest exercise would enable him to reach the waves which are perhaps tossing and tumbling within a yard of him. There is a tide in human affairs that casts men into 'tight places,' and leaves them like stranded lobsters. If they choose to lie where the breakers have flung them, expecting some grand billow to take them on its shoulders and carry them to smooth water, the chances are that their hopes will never be realized. Nor is it right they should be. The social element ought not to help him who makes no effort to help himself."

As proof conclusive of the decay of the Church of Rome, of which so much is said in these days of enlightenment, by our Protestant friends, we note the fact that on the 22d, 23d and 24th of June, at St. Patrick's College, Maynooth, Right Rev. Dr. Murray, Bishop of Maitland, raised fifty-eight young men to the holy order of priesthood, and forty-nine to that of deaconship.

A FRENCH gentleman of considerable reputation as a lawyer, M. Artus, having recently witnessed a miraculous cure of one of his relatives at the shrine of Our Lady of Lourdes, has offered the sum of 10,000 francs to any free-thinker who can satisfactorily prove the miracle related by M. Lassere in his popular book, *Notre Dame de Lourdes*, to be false. Hitherto, no one has ventured to enter the field of controversy.

THE Archbishop of Manila, the capital of the Philippine Islands, has forwarded to Rome 12,544 piastres, as an offering from the Catholics of his diocese to our Holy Father, the Pope.

It is related that Dumas was asked one day at dinner how much time he would require to write a novel of two volumes, say four hundred pages. Seventy-two hours, answered Dumas. A wager was immediately proposed and accepted, viz., that at the end of seventy-two hours he could not complete a novel. Dumas called for pen and paper, four hundred pages were numbered out for him, and he began at the dinner table. With the exception of a few hours' repose, he wrote incessantly, and before the time had expired, one of his novels, "Le Chevalier de Maison Rouge," had received its finishing touch. How much better was the world for that seventy-two hours' labor?

THE new postal cards will not be ready until the latter part of September. They will be of a light amber color, five inches by three and eighth in size, and will weigh about one and one-fourth drams. On one side will be a head of the Goddess of Liberty, with the legend "United States Postal Card." This side also contains the direction: "Write the superscription on this side and the communication on the other."

DR. LIVINGSTONE's brother pronounces the letters brought by Stanley genuine. This, perhaps, puts an end to the unfavorable criticism on that gentleman's actions. It is very strange that the Doctor should choose to roam alone over the wilds of that inhospitable region. Perhaps the old fellow has found a diamond mine, and wants to work it alone!

FATHER BURKE is still delivering lectures. The man seems to be absolutely exhaustless. We don't remember to have read of any man with such wonderful resources. There is one continual round of lecturing, and always something new. How this contrasts with the fashionable lecturer who writes or has written one lecture, and delivers it all over the country. There have been but few such men as Father BURKE.

WE are aware of the fact that the Church is making rapid strides in the United States, but we did not expect to have her progress in converting sinners to repentance so readily acknowledged by Protestants. A writer in a San Francisco paper says: "And if we take a survey of its present position, we must immediately conclude that America is undeniably its stronghold." We concur.

WITHIN the week news has been received here of the loss of three fine American steamships. The *Mettis*, from Portland to New York, ran into by a schooner and sunk, causing a loss of twenty-three lives certain. It is also thought that the schooner may have gone down with all on board. The *Bienville* burned at sea with fearful loss of life, and the *America* burned in the port of Yokohama. Such accidents, like suicides, seem to be at times epidemic.

In his speech at the Academy of Science, Prof. Agassiz is reported to have explained his settlement in a country which, like ours, offers a scientific man so little hope of appreciation. Education is more widely diffused among our people, but it is seldom so thorough as among a limited class in Europe, and a savan in the United States must look diligently about him if he wants an audience. Here, however, as Agassiz said, the scientific mind is not controlled by a Government official, who may as well as not be of vulgar and "narrow gauge" formation, and may fret the earnest and elevated scholar beyond human endurance. It is a strange but intolerable torture—this cramming one's self to the limits of an inferior soul.

WHILE the press of Europe has been occupying itself very unnecessarily about his successor, the only recorded observation of his Holiness himself, is one which we accept as a happy augury. One day, about three weeks ago, on returning from his usual walk in the gardens of the Vatican, the Holy Father, accompanied by some Cardinals, was resting in the library; and an allusion being made, by one present, to the extraordinary dissertations which have appeared on the subject of a future conclave, his Holiness said, with a smile, "My brother Gaetano is just entering his ninetieth year, and, thanks be to God, he is very well."

THEY make a distinction between a political and civil disturbance in Rome. When a priest is assaulted by a "liberal" it is a political offense, and the police are forbidden to interfere. When any one attempts to defend the priest by repelling the aggressor the offense assumes a civil character, and the police take the side of the ruffian. The criminal code of United Italy is strangely confused.

THE trial of LAURA D. FAIR will be commenced in the Fifteenth District Court next Monday. Our enterprising "live" dailies will have a chance to republish the testimony for family reading.

A NOVENA of Pilgrimages on a national scale is about to be undertaken in France to the Altar of S. Philomena at Ars and La Salette, with the pious purpose of turning away the judgments of Almighty God from the country, and to implore the all-powerful intercession of Our Blessed Lady on behalf of the Holy Father in his present afflictions. The Novena will be solemnly opened for Paris, on Sunday, the 18th of August, by Mgr. de Segur, Domestic Prelate of His Holiness, and Canon-Bishop of the Cathedral of S. Denis, who will celebrate Mass at 9 A. M., at the Altar of S. Philomena, in the Church of SS. Gervase and Protase, at the Hotel de Ville. All the arrangements of the pilgrimages have been placed under the management of the Rev. Pere Picard, Superior, O. S. B., Rue François Ier, No. 8, Paris.

A VERY interesting story will be found on the sixth page.

SICKNESS, is raging, says the London *Tablet*, in Rome. The number of patients becomes overwhelming, and the hospitals are unable to receive the cases that seek for admission. In this strait it has been proposed to place the overflow of sick in some of the convents, and the Cardinal-Vicar was applied to, to allow of this being done. His Eminence has very properly refused, not because he wished to deny an asylum to the sick, but because the municipality, having once got possession of the convents provisionally, on a temporary plea, would be sure to keep them definitively. Besides, there are already in different parts of Rome a great number of convents which have been expropriated merely for the pleasure of taking them away from their religious occupants; no use is made of these houses, and they are now standing empty. Why not convert them into temporary hospitals? Or, why not use for the same purpose the vast palaces that are now wholly or partially unoccupied?

EXCLUDING the Roman and Venetian States, there are in Italy 210 public libraries, containing 4,149,281 volumes, which gives nineteen volumes for every 100 inhabitants. Of these libraries twenty-eight, containing 335,872 volumes, are in Sicily. In the Venetian States there are forty-six libraries, containing 905,895 volumes. In Rome there are twelve libraries, containing in the aggregate more than 1,000,000 volumes, of which about one-half adorn the shelves of the renowned Vatican.

A RECENT dispatch says "the caterpillars have stripped many cotton-fields in Alabama as bare as the frost leaves them. It is estimated that the crop will be ten per cent. below the yield of last year." The cotton crop in California is doing well. We would not be surprised to see the cotton become one of the chief exports of this State. The experiments last year almost determined this question. If everything proves favorable to the present crop a large one will be planted next year.

THE grading on the road from Bantas via San Pablo to Oakland was finished for track-laying from Bantas to Antioch three months since. The men and teams were then transferred to Monterey County, and nothing has been done on the road to Antioch with exception of what surveying has recently been done in the vicinity of Carquinez Straits. The *Antioch Ledger* says: "It has been expected that work would be resumed at Antioch some time in September, but should San Francisco and the Central Pacific compromise on the Goat Island and Ravenswood question, the continuation of this road beyond Antioch is rendered uncertain."

THE State Convention of the Catholic Temperance Societies of Connecticut will meet at St. Patrick's Temperance Society Hall, in Bridgeport, on the 15th inst. Delegates from most of the societies in the State will be present.

THE POPE has given instructions to the Catholic Bishops of England and Rome to protest, by means of pastoral letters, against the determination of the British Government to prosecute the priests concerned in the Galway election proceedings.

WE read in the *correspondence de Genève* that parochial pilgrimages have been generally made in many parts of the Austrian Empire on behalf of the Holy Father. In the diocese of Przemysl, in Galicia, there is not a single parish which has not taken part in a pilgrimage. They have also been general in the dioceses of Prague, Vienna and S. Polten, and in those of Styria. Thousands of Catholics, attended by their clergy, walk many miles in orderly procession, chanting pious chancicles and litanies, to some sanctuary of local celebrity, such as that of Maria Zell in Styria, and many others. On their arrival, Solemn Mass is celebrated, and multitudes of fervent communions made and offered up for the intention of the Pilgrimage. The people then sit down and breakfast under the trees, on such simple provisions as they have brought with them, and in the afternoon solemn Vespers are sung, a sermon preached, and a collection made for the Peter's Pence; after which the pilgrims return to their homes in the same orderly manner as they had come. Such are the celebrations that have taken place, and are still going on throughout Austria.

THE following is so very apt that we know our readers will excuse us for giving it a place among the "Topics." "An old negro named Pete was very much troubled about his sins. Perceiving him one day with a very downcast look, his master asked him the cause. 'Oh! massa, I'm such a great sinner!' 'But, Pete,' said his master, 'you are foolish to take it so much to heart. You never see me troubled about my sins.' 'I know the reason, massa,' said Pete; 'when you go out duck-shooting, and kill one duck and wound another, don't you run after the wounded duck?' 'Yes, Pete,' and the master wondered what was coming next. 'Well, massa, dat is the way wid you and me. De debil has got you sure; but as he am not sure of me, he chases dis chile all de time.'



## Spirit of the Press.

OUR Eastern exchanges are yet discussing the German question. The indifferent looker-on may tire of so much discussion of this subject, but it is of mighty importance, and the people should become thoroughly familiar with the question. The *Metropolitan Record*, always peculiar in language, after giving some facts in regard to the expulsion of the Jesuits, heretofore noticed by us, says:

Thus the war against the Catholic Church has begun, and thus the rights of German Catholics have been trampled under foot in return for the services which they rendered to Kaiser Wilhelm and his Junker, the Prince von Bismarck, in the late contest with France. But the war which has been inaugurated in this style will, we predict, have a far different termination from what either of these potentates imagine. "Man proposes, but God disposes," and what William and Bismarck have attempted is only a repetition, for the thousandth time, of what has been tried and tried in vain all over Europe since the first dawn of Christianity. A voice from Heaven said to the then persecuting Saul: "It is hard for thee to kick against the goad;" but the warning has been unheeded by the kings and the mighty ones of the earth, who, from the time of the first persecuting Roman Emperor to the Robber King of Italy and the present Imperial ruler of consolidated Germany, have sought to enslave the Church and bend it to their despotic rule. Even these latter persecutors will finally discover, as have their predecessors, that there is a power greater than theirs, and that a promise was given to the Church by one who said that His word should never fail.

As for the Jesuits, it is the old, old story of persecution. They have always been in the van of the Church, and upon them the first blows of its assailants have fallen. But still they hold their own, and, despite the persecution to which they have been subjected, the Order still moves on, while its enemies of the past lie mouldering in their graves, as powerless as their enemies of the present shall be a few years hence. When will the foes of the Church learn that they are "kicking against the goad," and that, while men are but mortal, the truths of religion are infallible and eternal.

In discussing the laws recently promulgated in Prussia, which declare that "all scholars of the public schools are forbidden to continue, or to become members of confraternities, such as those of the Blessed Virgin and of the Holy Family, or any that may be formed under any other name or title," the *Cincinnati Telegraph* says:

The Catholic teachers are going; their schools are closed, but their work remains behind. Their religious sodalities and confraternities will perpetuate the practice of Catholic faith among their pupils. Little or nothing is gained, the Prussian Government thinks, if these societies are permitted to foster among the youth of the country a love for the Church. It proposes, therefore, to deal with the school boy as it has dealt with his teacher. The code of persecution is enlarged to punish the treason of the children who will dare, in defiance of the mighty Prussian Empire, to attend the meetings and communions of these societies.

Devotion to the Blessed Virgin, cultivated and encouraged by an organized association, has excited the displeasure of Bismarck. These nurseries of Catholic piety are declared inimical to the stability of the government. Catholic boys who receive the sacraments monthly, and say their beads daily, as the rules of these sodalities prescribe, are embryo traitors. It is anticipated that when they have grown to manhood, they will be so wicked and foolish as to love God more than the Kaiser, and to believe that the Saints of the Church are deserving of more honor than Bismarck. Principles so obnoxious, and so diametrically opposed to the political doctrines which Prussia is now teaching to all its subjects, can not be tolerated. They are an aggression upon the divinity which hedges the Prussian sovereign, and must be at once crushed out. Catholic prayers upon the lips of Catholic children are seditious; they are the breath of disloyalty, threatening the death of the Colossus. The padlock of loyal prohibition is placed upon those lips to free the country from this alarming danger.

THE editorial columns of the last number of our usually much valued contemporary, the *North-western Chronicle*, are filled almost exclusively with Greeley and Grant, but the editor finds time to comment as follows on the famous German law for expulsion of the Jesuits:

This document is worthy of being carefully preserved, as it is, in every respect, worthy of being placed alongside the edicts of the Roman Emperors against the Christians. It is, perhaps, a little more remarkable when the "civilization" of the present day is thrown in, and when our ideas of toleration are contrasted with theirs. With all our enlightenment, can any one see a difference between the acts of Pagan barbarity and this exhibition of modern Christian civilization? If there is, we think it is in the favor of the former. If—like the Christians of old—the Jesuits would have burned a grain of incense on the Altar of Bismarck's ambition, they might have been spared, but they would obey God rather than man. This document will go down in history with the edicts of the past; it will be remembered when the hands that signed it shall have mouldered into dust, and preserved to future generations as a monument of that folly which attempts to uproot the Church of God. The Church is now in her hour of trial and suffering, but her day of triumph will come, and the fearless sons of Loyola shall come forth again as glorious as before, to battle anew with the spirit of the world, and to attest the omnipotence of God over the vain and ambitious rulers of earth.

COMMENTING on the recent Belfast riot, the *Irish People* says:

Many and strong have been the efforts made by Irish nationalists to conciliate the Orangemen of the North of Ireland. For forty years past nothing has been left undone to effect that object, and the prospects of union between the Orange and Green are as distant to-day as at the time of the Clare election. O'Connell worked unceasingly with a view to this end, so did the Confederate club of '48, but all was of no avail. The latter appeared to make more headway than O'Connell, but it turned out to be only an appearance after all. A lodge of Monaghan Orangemen got to be so enthusiastic over the progress of one or two Protestant Confederate clubs that they held a meeting in the public market-place, and consigned their charter, banners, and insignia to the flames of a bonfire.

Let such an example should become a damper on the excessive loyalty of other lodges, Lord Clarendon, the Lord Lieutenant of Ireland, issued special orders to have

the Orangemen of the north supplied with arms from Dublin Castle. There was an Arms Act then, as now, in existence, and although many of the Orange Districts were among the proclaimed portions of the country, yet the arms were freely given to the Orangemen.

Outwardly, Mr. Gladstone has put on the appearance of friendship to Ireland, knowing, when it serves his purpose, that all he has got to do to show the difficulty he and his colleagues experience in governing that country is to let loose the demon of Orangism, and forthwith the coercion screw is put on with double effect.

Fenianism, or, more properly speaking, the Irish Republican Brotherhood, made the last attempt at conciliating the Orangemen, and it is a fact, that numbers of the latter joined the former body, but these were what are known as Presbyterian Orangemen.

In the beginning, the members of the Orange Societies belonged to the Protestant Established Church. The anti-processions Act, renewed from time to time, had the effect of cooling down the ardor of suspicion, and its ranks were thinned in consequence; then it was that an intolerant class of bigoted Presbyterians were admitted to the Orange lodges.

THE *New York Tablet*, speaking of the persecutions of the Church, says:

The persecution of the Church in Italy, Spain, Germany, and likely to extend to other countries, though a terrible calamity to the persecutors, is, so far as the Church and her faithful children are concerned, no ground of discouragement or cause of grief. Catholics had relaxed in their fervor, had become lukewarm, infected by the spirit of the age—worldly-minded, hardly distinguishable by their lives from the non-Catholics and heathens surrounding them. They were relying on human wisdom and human policy, seeking support from temporal princes, and secular arrangements and influences, unmindful of the fact that their support is in the Lord, and in Him alone. They were, in a word, rapidly becoming conformed to the world, and the Lord has in mercy rebuked them, and sent persecutions to detach them from the world, and to recall them to Himself.

There will be a thorough winnowing, a thorough separation of the chaff from the wheat, no doubt, and many with a name to live, will fail; but the body will be purified, faith will be strengthened, and fervor increased. The Church lives a divine life, and can not be injured; and if her maternal heart is grieved, it is not for herself or for her faithful children, but for her persecutors, who, in their folly and madness, prefer the service of a fallen angel, cast out of Heaven and down to hell for his pride and rebellion, to the service of Him who died that they might live, and who is the Lord of life, perfect God and perfect man. They alone are the losers, they alone the real sufferers.

We regard the present persecution in Germany and elsewhere as permitted by our Lord in mercy, in love to the Church, and we expect to see the Church come forth from it without "the smell of fire on her garments," and Catholic interests more prosperous and more secure than ever. It is always a gain to the Catholic cause when the powers of earth abandon the Church, and throw her back on her resources as the kingdom of God. We grieve for our enemies, not for ourselves.

THE *Pittsburgh Catholic* comes to the rescue of "Bible morality," against some who do not distinguish the historical records from the precepts given. In the course of the article the editor makes this point:

Individuals who have followed the path which the Saviour of the world pointed out as leading to eternal bliss, those who have obeyed His wise injunctions, have always become the noblest specimens of God's image—and, by implication, the truest embodiment of Christian manhood. And the same is true of the nations which most closely conformed to His instructions; they have become the worthiest, the most renowned in the walks of beneficial acquirements, and the most enlightened in every department of real and useful knowledge. There is no standard of morality among those who reject the Bible and deny the right of the Church that gave it to the world to direct our spiritual affairs. In ancient times, Zeno the stoic, and Diogenes the cynic, sanctioned the foulest impurities; yet these were the lights of a classic race. Lysurgus, Solon, and Draco, though famed for their wisdom, legalized the most shocking crimes. If we follow the ages in their march down the aisles of time, to later days—up to the glories of the Reformation—we will encounter others of "easy virtue," like to the lustful Luther, expatiating on the advantages of criminal pursuits.

THE *Catholic Reflector*, published at Albany, N. Y., has two-and-a-half columns under the head of "Why Persecute thou me?" After eulogizing the Order of Jesus, the editor says:

This is the Order against whose existence Bismarck is marshalling the powers of Prussia, German infidelity and Freemasonry. He will fail. Truth, enlightenment, religion can never be smothered; they are the works of God, and God will convert the folly of men into wisdom, and the very means by which politicians seek to overthrow the Church of Christ will be the ones that will propagate it. If Bismarck expatriates those holy men, the next generation of Germans will repay their country with compound interest by revolution, rebellion, or civil strife. Religion expunged from the morals of a country, irreligion will have all its own way, and an experiment of this sort will be enough for old William's heterogeneous government every century. The crafty Ulysses of Prussia forgets the experience of the great ones of the earth, and even forgets the past teachings of Prussia herself.

THE *Louisville Catholic Advocate* discusses the question of celibacy, and closes its article with the following excellent paragraph:

We can not help fearing that there is little hope for the moral restraint of the youth of our land, while so many strenuous efforts are made to prove the impossibility of celibacy, or, at least, to cast discredit upon it. It looks like a reckless effort to bury the Church and morality in a common ruin together. Charges can be made on the subject against which very little can be said; indeed, it is a subject that men should rather reflect upon than discuss. There is no state of society in which celibacy is not necessary; hence it is possible. It is necessary, especially in the family, and every father of a daughter should view any expression against its easy possibility as a stab at the life of civilization and only a cloak to cover the secret immorality of the defamer himself.

THE daily press forms the subject of a leader in the latest number of the *Boston Pilot*. It is so true in its statements and conclusions that we copy here the whole article:

To one who desires to keep pace with the times the daily newspaper has become a necessity, and in no country in the world have we newspapers, speaking strictly of them as collectors of news items, equal to those of the

United States, yet while we admire the remarkable energy and ceaseless activity which gives us our breakfastable news from all quarters of the globe upon almost every conceivable subject, we must take exceptions, as Catholics, to the general tone of the daily press when speaking of the Catholic body or upon Catholic questions.

We number now nearly six millions in the United States, or more than twice the population of the colonies when they achieved their independence, and in intelligence and material prosperity will compare favorably with any denomination or class, yet the daily press treats us, in its editorials, telegraphic despatches and correspondence, with manifest unfairness. We are to be sneered at when convenient, ridiculed at pleasure, maligned and misrepresented perpetually. We are not now writing of those obscure sheets in the smaller towns, who deem it their interest to vilify Catholicity, but of the so-called leading journals in our large cities, who claim to give their readers—a large portion of whom are Catholics—fair and impartial accounts of the various events of the day.

We know much that is written is not set down in malice, but in sheer ignorance of the topics upon which these writers pretend to instruct the public. But is this excusable? If, as is claimed, the province of journalism is to enlighten the people, then we charge the managers of the daily press with being false to their profession and their trust—for in no country in the world do people depend so much upon a newspaper for their information as in the United States. Ignorance, then, is not a justifiable plea for their treatment of Catholics. Their first duty is to acquire accurate information before presuming to instruct, and we are quite sure that upon application to the proper sources, nine-tenths of the writers would write more intelligently and appear less ridiculous, if not less malicious, in many of their articles upon Catholic subjects. What would be thought of a writer who pretended to write an impartial account of our Revolutionary war if he consulted only English authorities? He would certainly obtain very little respect and very few discriminating readers. And still the very same persons who would condemn such a history will believe the most outrageous statements against the Catholic Church, if published in a daily paper, without ever reflecting what may be the animus of the person who writes or telegraphs the news.

So unreliable have the daily papers become in their cable despatches and articles upon Catholic matters, that no person of ordinary intelligence among Catholics presumes to give them credence.

And we protest that the continual publication of such trash is an insult to the whole Catholic community and a libel upon fair journalism. There is a fine field open for a daily journal in this country that will give Catholics a fair and impartial hearing, or that will have manliness enough to take a stand and not condemn them without hearing a word upon their side of the question.

### OUR LADY OF LOURDES.

THE pious pilgrim to this famous sanctuary, leaving the old town of Lourdes by the western gate, sees before him a lofty spire bearing Heavenward a cross with a golden crown above. It is the church of Notre Dame de Lourdes. At its foot is the grotto of world-wide renown. Above the church rise rocky cliffs which are to be transformed into a garden in which the fifteen chapels of the Rosary are to be erected.

A fine, broad road leads over the Pont-vieux, once a narrow, dangerous bridge, but now of fine dimensions, thanks to her under whose auspices it has been rebuilt. Following the windings of the picturesque road, on the right of which are the extensive meadows of Savy, enclosed by groves and the blue, transparent current of the Gave, and leaving to the left the road that leads to the church, the pilgrim passes beneath the steep cliff on which it stands and the terraces that graduate the ascent, and comes to a fresh, smiling valley shut in by a gloomy mountain and green hills, studded by thickets, watered by the Gave, and overarched by the azure heavens. All at once he is seized with a religious emotion, as, at the extremity of the sanctuary, he sees before him the grotto of the Immaculate Conception. His first impulse is to kneel, for all who are there are absorbed in their devotions. Prayer is spontaneous in this secluded valley, in the shadow of the overhanging mountain—image of an unchanging eternity—and in the hearing of the torrent which hurries onward with the rapidity of life, passing away never to return; yes, prayer is a necessity in so solemn and sacred a spot.

In the steep cliff rising up before him, half-bare, half-covered with ivy and shrubs, is the entrance to a small grotto of about twenty-five feet in depth, thirty-nine in breadth, and sixteen in height. In an ogival niche above—but to the right—is a Madonna of the purest Carrara marble, in the very place where the Immaculate Virgin appeared to Bernadette. The grotto has undergone but few changes. The removal of the soil has somewhat enlarged it, and it is protected by an iron grating, like a sanctuary. It is hung with *ex-votos*. At the left is a marble basin into which flows the now abundant stream that sprang forth beneath the hand of Bernadette. A portion of it is conveyed into a small building where bathe the infirm who come to seek its miraculous aid.

At the right is a garden, fresh with green turf and fine trees, through which wind graceful paths over what was once a rocky precipice. The space between the grotto and the Gave is shaded by alleys of chestnut and poplar trees, which seclude the spot where thousands of pilgrims come to pray.

In 1858, this place was a wild, deserted spot, visited only by fishermen and herdsmen. All who approached it seemed to feel a certain mysterious awe, and the good people of Lourdes still repeat the sayings of their fathers, which seemed to announce the wonderful things to be accomplished in this predestined spot. Now, thousands from all parts of the world turn hither as to the Gate of Heaven. There is something wonderful in the daily influx of pilgrims and the constant succession of touching incidents here witnessed. Now there is a poor paralytic from America; there, a poor woman from the Basque Country, who has come sixty leagues on foot in four days; and there is a naval officer in need of renewed vigor of soul and body, who has come to Tarbes from Paris, and for

nine mornings in succession comes on foot, rain or shine, to Notre Dame de Lourdes, a distance of twenty kilometres; and he comes fasting, that he may receive Holy Communion. Truly the faith of the middle ages still animates the Catholic world. Often hundreds, and even thousands of pilgrims, of all ranks and conditions, arrive at the grotto in a single day. They prepare themselves beforehand, by prayers, novenas and confession. When the day comes, they range themselves beneath the victorious standard of the cross, or the white banner of Mary, most pure; the peal of music is heard, and all voices unite in hymns to Mary; the country through which they pass resounds with songs of praise, which, as they arrive, mingle with the murmur of the Gave, and are joyfully echoed back from the mountains. The sanctuary of Lourdes is perfumed with their prayers. Some days there are three or four thousand communicants, and more than a hundred Masses. How many petitions ascend for the country, the Pope, the Church universal, and for the conversion of sinners. What a source of spiritual life is such a place of pilgrimage!

On the 12th of May there were 1,100 men from Bayonne, who made the pilgrimage in spite of the cold rain. Two hundred others could not find places in the cars. On the 16th there were more than 400 from one parish in Toulouse. Whit Monday brought 700 Bordelais, at the head of whom were 250 young apprentices, as devout and edifying as on the day of their first communion. Besides these pilgrims from Bordeaux, were 1,100 ladies from Bayonne, singing their sweet Basque hymns, resembling oriental melodies. A small parish in the country sent 125 pilgrims the same day.

On Whit Tuesday, though rainy, there were 3,400 pilgrims by special trains, 800 being from Agen, 800 from Beziers, 600 from Perpignan, and 1,200 from St. Gaudens. There were nearly 4,000 communions, four Masses solemnized by the finest music, three Vesper services, and four sermons. On the 23d of May there were 640 pilgrims from the diocese of Bayonne. On the 26th, a whole parish from another district. On the 28th, 750 from the diocese of Auch. The same day came 1,000 students from the College of St. Joseph, at Bordeaux, and the following day, 1,400 students from the college of Sainte Marie, at Toulouse, these young men being the very flower of the noblesse of Southern France.

On Corpus Christi there were 2,600 pilgrims, 600 of whom were from Toulouse, and 400 were hardy mountaineers who came down on foot fifteen kilometres as far as Pierrefitte, with their Cure at their head. Their picturesque costume attracted much attention, and their hymns echoed through the church like the thunder of the torrents and waterfalls of their own mountains. The same day there were 1,500 pilgrims from Orthez, with their oriflammes and banners.

On the 4th of June there were 550 from Montauban. The next day there came nearly 2,000 from another part of the country. On the 6th, 800; the 10th, 1,300; the 11th, 900 from the parish of St. Etienne, at Toulouse; the 12th, 500 from Poitiers; the 13th, 1,300 from Agen, among whom were ninety-five priests and seventy theological students. On the 17th came 560 from the diocese of Albi, and 560 from Gironde.

This is no meaningless list, for it is significant of the faith of the people of France, in spite of the tendencies of the age. It gives an idea, too, of the immense moral influence a resort so sacred must have on the whole country.

### THE CLIMATE OF THE PACIFIC COAST.

NO one thing enters more largely into the considerations which influence people in settling and developing any country, than its climate. So much has been said and written upon the climate of the Pacific Coast; so much has been said in its favor; and so many unwise utterances given, that we almost shrink from the task. We are prompted to discuss this important topic the more readily, as we have given several weeks to its study and investigation, during the warm season of the present year—contrasting ours with Eastern climates, while getting facts and statistics relative to both. In many parts of California, especially the valleys, the heat is greater, as indicated by the thermometer, than anywhere east of the Rocky Mountains, yet its effects are not so fatal. We think there is a difference of ten or twelve degrees in favor of our climate. That is, one hundred degrees here is not felt to be warmer than eighty-eight or ninety degrees in the East. We think this has been demonstrated, and is admitted by all. This is owing to the great dryness, rarefaction, and constant motion of the atmosphere. Let the sun shine ever so hot here, there is ever a light breeze to fan you. With the thermometer at one hundred degrees in the East, there is much suffering and danger from sun-stroke, while here, work of all kinds is carried on in the full blaze of the sun, with the thermometer as high, and little inconvenience is experienced. The thermometer has indicated one hundred and twenty degrees in the Sacramento Valley, yet there have never been but three or four reported cases of sun-stroke in California, and none of these clearly defined cases. During the present season, when the thermometer stood at ninety-seven degrees in Boston, thirty deaths from sun-stroke were reported; during the same day, forty deaths from sun-stroke were reported in New York; while in several California towns the thermometer stood at over one hundred degrees, with no fatal results. The greatest number of deaths in San Francisco in one week, during the past summer, was seventy-three, during the prevalence of small-pox; while the mortality report in Chicago, the same week, was two hundred and sixty-eight. With a population only forty per



cent. greater, her death-record was nearly four times larger. The same week, over fifteen hundred deaths were reported in the city of New York—more than twenty times as many as in San Francisco, while her population is not six times larger. Two hundred of those deaths in New York were cases of sun-stroke; and in other Atlantic cities the deaths were proportionally great from the same cause, while multitudes of men and animals were incapacitated for labor. Here the sun never smites; but we have our discomforts and inconveniences, and they are great, too. We have our "Norther" three or four times a year, which almost smites our vegetation. On the coast we have our trade-winds, which fill our eyes with dust and sand; but we console ourselves with the idea that they act as a kind of sanitary scavengers, for our benefit, while we hug our overcoats closely about us, in July, especially in San Francisco, from which city thousands go into the interior to find a warm climate. In a fair view of the case, the advantages are not all on our side, by any means. But we believe the preponderance is great enough to induce thousands to anchor their hopes, interests and future destinies in this life, here, who, but for our climate, would live and die on the other side of the continent.—*The West.*

#### THE ACTUAL MORAL CONDITION OF FRANCE.

PEOPLE are continually asking the question, What is the condition of France? Has she learned the lesson which was given her by her late disaster? The answer which we gather from various private correspondents, as well as from other sources, is not reassuring or satisfactory. The mass of the French people are as frivolous, as vain, as occupied with their pleasures and as heedless of the warnings of Providence as they were three years ago. They have not turned to God, nor seen His hand in their sufferings and humiliations. The Sunday is no better observed; respect for authority has not increased; religion is not more honored; materialism and rationalism are, to say the least, where they were. The terrible and crucial test of a nation's morality, as shown by its births, is probably as unfavorable to-day as it was before the war. M. Keller, in his careful calculation on the population of France, has shown that within three years there has been a falling off in births of about 100,000. And M. Levasseur, at the Academy of Sciences, has proved that whereas in 1700, France contained over 30 per cent. of the population of Europe, she has now fallen to 15 per cent. of that population.

On the other hand, if the mass of the people or of those who represent the people, are not changed, good, earnest and faithful Catholics in all parts are endeavoring to appease the anger of God and bring back the nation to repentance. Among the most remarkable incidents in this connection is the institution of an *œuvre*, called *l'œuvre du vœu national au Sacré Cœur de Jésus*. A collection in centimes is being made throughout France to erect a national church to the Sacred Heart in Paris; and over its portal are to be inscribed the words, "*Christo ejusque Sacratissimo Cordi Gallia pœnitens et devota*." Moreover, the Archbishop of Paris, and many other prelates desire that the whole nation should be solemnly consecrated to the Sacred Heart. We are also assured, we know not how correctly, that the number of missionary vocations among men and women is on the increase; and returns show—and it is infinitely creditable to the zeal of the French Church—that during the last year France contributed more than twice as much as the whole of Christendom put together toward the *œuvre* of the Propagation of the Faith.

Another hopeful feature, which we can not fail to notice, is what we may call the humble and repentant tone which has become common to the good Catholics of France, and which shows itself in such sermons as those by Père Monsabré, which we reviewed last week, and in the periodical Catholic literature.

Nevertheless, the future for France appears black as ink. As heavy a thunder-storm as any that has yet broken over France, charged with deadly lightning, seems to be coming up, and we hear from all quarters that it is expected. The Catholic party is not itself united. We receive letters from Catholics in different parts of France regretting this want of union, and laying the blame of it upon the shoulders sometimes of one prominent Catholic, sometimes of another. One of the letters we have recently received is so remarkable, and it is from a person of such wide experience and solid judgment, that we shall conclude by laying the following extract from it before our readers:

Our religious revival is far from being as universal and as energetic as it would be necessary to avert the impending calamities; Almighty God wishes us to feel the consequences of the wants of principles which Liberalism had led us to despise. It is now impossible to find any other bond to unite together the mass of honest men, and to enable them to resist the despicable minority of revolutionists. These last triumph, in spite of the enormous inferiority of their numbers, because they are united by their hatred of principles; and to re-conquer the unity which would enable us to resist them, we need to experience again the bitterness of their yoke. Every one in France is persuaded that we shall ere long receive that new lesson, which perhaps will make us wiser. We are destined by Providence to show to the world the hollowness of the illusions of which we had been the chief propagators. Incapable of being stopped by a sense of expediency in the development of a false principle, we are doomed by our national character to refute our errors by the consequences which we draw from them. It seems that the disasters of last year ought to have been considered a sufficient refutation; but our illusions were so deep-rooted that hardly any serious change has taken place in our mind. A new blow is therefore necessary, and everything leads us to believe that it will have a little more efficiency than the former.

Unfortunately the disunion which Liberalism has produced among honest men generally extends its influence even to the Catholic body. We are far from forming a compact army, and we do not receive from our natural chiefs that uniform and vigorous impulsion which would render our acting so powerful.

May Almighty God have mercy on us, and if we can not avoid the blows of His justice, may He at least make that punishment of our faults useful for our conversion.

I have been lately to La Salette, where I have read a letter of Melanie announcing terrible calamities for a very immediate future. There are here two very contrary opinions about that person; but I must confess that all the information which I have been able to gather of her conduct during her sojourn in France has been in her favor.

#### GERMANY.

THE Baltimore *Mirror* publishes a very interesting private letter from Germany. We make from it the following extracts:

You will, perhaps, be glad to hear something about the feeling of our German population with respect to the conflict that has broken out between the civil and religious powers. The great majority of the inhabitants being Protestant, all non-Catholics, and a very great portion of Catholics—of course, so-called Liberal Catholics—are on the side of the German Dictator and his servants, the Liberal members of Parliament. This party thinks, speaks, and writes, as if the Pope and the "Ultramonks"—the name "Catholic" seems unknown to them—had made a most furious attack on the German Government, and as if it was to them a question of life and death to resist the onslaught with all the physical means they have at their command; and the late war has shown that they are pretty strong, and perfectly able to smite 200 Jesuits, 500 poor Nuns, and I do not know how many school Brothers. These persecutions, so worthy of a great Empire, and a nation which boasts of its culture and intellectual freedom, are to be followed by measures—of course defensive measures—on a much grander scale. That busy-body Mr. Falk, the Cultus Minister, is so afraid of an overthrow of the German Empire by the machinations of the Roman priesthood, that he dare not avail himself of his vacation, but buries himself under a heap of new bills, which he is said by his own organs in the press to prepare, not against one unlucky bishop or priest, but against the whole Catholic Hierarchy in Germany. As soon as Parliament meets in October, this Mr. Falk will introduce his bills, the acceptance of which is already announced by all Liberal papers, on condition that they are comprehensive enough, and destroy, once for all, the power and influence of the Roman clergy, not only in schools and society, but even in the pulpit. The one great measure which we need not to fear, I suppose, but which the blind Liberals look upon as the death-blow to the Catholic Church, is the long-expected separation of Church and State, by which bishops and priests, becoming deprived of their State emoluments, will, like the English Catholic priesthood, be thrown for their support on the voluntary contributions of their flocks. The beginning of this new era in the life of our German priests will, no doubt, be very hard to them, but who can doubt that the Church herself will gain by the change, and that the lower clergy themselves will in time become more religious, more pious, than they are now? \*

How do the Catholics of Germany receive the shameful laws enacted by a Parliamentary majority of infidels? I have visited a great many Catholic towns, and traveled several hundred miles across a Catholic country by the mail coach, stopping here and there for whole hours, and listening to the talk of all kinds of people. I have also heard what is said in families by good and bad Catholics; and after all my observations I can come to no other conclusion than that there is a deplorable want of interest, sympathy, and moral courage among the great bulk of our Catholic populations. All those who are good Catholics will, of course, be found on the side of the priests; but the number of really good faithful Catholics among the educated classes ought to be at least double of what it is. The peasantry is faithful; but this hopeful appearance avails the Church little in the impending struggle, for the uneducated masses could be useful only in case of an armed revolution, and good Catholics do not dream of taking to such a measure for the vindication of the rights of our Church. The war will, as heretofore, be carried on by speeches and in the press; with what result nobody knows, or rather everybody knows. In our generation, the Government and their Parliament will carry the day; all laws directed against the Catholic Church will be passed in spite of the protesting speeches of the Catholic members, without regard to right and truth, only because the Infidel majority wish to abolish religion. But what will be the result of all these persecutions in the next generation? That is a very different question, which the great Chancellor, with all his cunning, will be unable to answer, but to which every simple-minded Catholic will find the answer in the faith he has in a Divine justice. On my journey across the Eifel, I stopped for four hours in a little town in the vicinity of Maria Laach, one of the great settlements, I ought to say the former great settlements, of the Jesuits in Rhenish Prussia. As it was just supper-time, I sat down at the table of the hotel of the place, in company with mine host, and two other gentlemen who from the very first attracted my attention. Both seemed old bachelors, else they would have taken their supper at home; the one, an old venerable gentleman of about 70 years, was addressed Herr Regierungsrath, i. e., councillor of a provincial government; the other went by the name of Kreis-secretar, or secretary of a circle, which is a subdivision of the provincial administration. The old councillor soon began to discourse on the expulsion of the Jesuits, and although himself a Protestant greatly condemned the measure because it was iniquitous in itself, unprovoked and without a shadow of justification; because the law was as impolitic as it is cruel, and would one day cause the greatest embarrassment to the Government, which has by its rash proceeding made martyrs where it wanted to make criminals. The secretary, on the other hand, came forward as a Catholic, and did his best to convince his Protestant friend of the necessity of the law against the Order of the Jesuits, whom he called the greatest enemies of the Empire, although the hypocrite with one breath professed the highest esteem for them individually. "It was he who had given passports to the Jesuits of Maria Laach; he related how they had one by one applied for the documents at his office, all praying that their quality as Jesuits should not be expressed in the passports, but other designations, such as theologian, naturalist, author, etc., should be used. But the Catholic official discovered in this request some dangerous hidden plot which he baffled at once by flatly refusing the application. He boasted of having wounded their feelings by expressing his astonishment at seeing them ashamed of bearing the name of their order, and when they protested against the insinuation, and assured him that they wished to travel as private gentlemen in order to escape possible insults from the mob, the snake of bureaucracy exclaimed, in a sneering tone: "Is it

really true, gentlemen, that you are afraid of the mob, you who hitherto derived your strength and support from the dregs of the people?" He stated also that some of the Jesuits were going to America, others to India, others, again, traveling in Europe.

#### PROTECTION TO FARMERS.

THE sweeping away of the bulk of a year's hard labor from the farming population by the tonnage and railroad "rings," brings the inquiry from all quarters, remarks the San Joaquin *Republican*, "What is the remedy, if any, for this evil?" This question is coming to be discussed everywhere, at every fireside and in every Farmers' Club in the State. In our mind, there is no doubt that the farmer is robbed of nearly, if not quite, one-half of his legitimate earnings. With freights to Liverpool at £4 10s, the present ruling rates, the farmer should get at least \$2 per cental for his wheat. If farmers were not obliged to sell now at these ruinous rates, this whole question would regulate itself in the future. With two or three Farmers' Banks in the grain-growing districts of the State, each with a capital of \$1,000,000 or more, and store-house facilities for 300,000 tons of grain, the property of these banks, the farmer would be independent of tonnage and sack "rings." Then farmers would be enabled to store their grain at low rates, and borrow money enough to carry them, at reasonable interest, until the market was favorable; then, too, ship-owners would be obliged to come to the farmers for freight. The plan of a Farmers' Bank with large capital and store-houses of large capacity belonging to the corporation has been commended by a correspondent of the *Republican* a fortnight since. The plan has merit, and has been favorably received by many persons directly interested in the question. There is still another plan by which a Farmers' Bank or Banks might be successfully established. Money in the East and in Europe can be procured at rates of interest far below those current in California. This money can be borrowed for any purpose and by any person who will give ample security for the payment of the principal. Railroad companies borrow European capital by mortgaging their roads. Why can not ten, twenty, fifty or one hundred farmers do the same thing by mortgaging their farms? If they borrow \$2,000,000 at four per cent. per annum, establish a bank and loan this money at nine, twelve or fifteen per cent. per annum, on good security, there is absolutely no risk, no possible chance of failure. We hope all propositions looking to the disenfranchisement of the farmer will be discussed until some plan is adopted by which he will be enabled to protect himself better than he now does.—*S. F. Examiner.*

#### RIOTS IN IRELAND.

THE true version of the Orange riots in Belfast, and other places in the North of Ireland, which are now beginning to reach us by the mails, reveal the Orangemen of that much afflicted country in their real character, as the enemies of the independence of their native land, and mercenary myrmidons, ready to do "garrison" duty for England on condition of having the ascendancy of their own faction maintained over the majority of their fellow-countrymen. There was nothing religious or sectional in the demonstrations which have been subjected to Orange attacks. They were not even confined to the Catholics, but were simply National gatherings, held on a generally observed holiday, and participated in by men of all shades of religious opinions, who believe that Irishmen, not Englishmen, should make laws to govern Ireland. The meeting near Belfast, which seems to have most especially excited the wrath of the Orange zealots of "Sandy Row," was presided over by Mr. Biggar, a well-known Protestant Nationalist, of that city. But it was enough for the Orange bullies that those meetings organized under the green flag and crownless harp of Ireland, and carried the effigies of Emmet and O'Neill; that meant freedom for Ireland, equal rights for all, and the downfall of the ascendancy which England so long maintained at the cost of the slaughter and torture of the Irish race—that ascendancy which her Orange partisans so long enjoyed, and for which they were always ready to barter the honor and interests of the country which was in nothing so unhappy as in giving birth to such a brood of vipers. It is to their rage at seeing the power of evil passing out of their hands that their vindictive assaults on their fellow-citizens is to be ascribed; and the fact that the English Government has long placed the whole of the magistracy of Belfast in the hands of the Orangemen explains the partiality and hesitating action of the local authorities, by which the disturbances were allowed to reach such formidable proportions, and continue unchecked for such an unprecedented length of time.—*Irish American.*

#### ANGEL ITURBIDE.

ANGEL ITURBIDE, a son of the ex-emperor Augustin Iturbide, of Mexico, died in the capital of the neighboring republic the same day on which President Juarez expired. The Mexican Emperor Augustin Iturbide was born in Valladolid de Michoacan, in the year 1784, and executed in Padilla on the 19th of July, 1824. He was a brave and gallant man, one who experienced a brilliantly varying career in life. He was proclaimed Emperor of Mexico with the title Augustin the First, during the night of May 18th, 1822. May 11th, 1823, he embarked in exile, after a revolution, for Leghorn. From Italy he went to England, and from England invaded Mexico, landing near the port of Scoto la Marina, April 20th, 1824. He was shot to death on the 28th of April. Iturbide's wife, accompanied by two of her children, landed in Mexico at the same moment, bringing

with them the imperial mantle of Iturbide, with other insignia of royalty. The captain of the vessel from which they landed, hearing of Iturbide's execution, cut his cable and slipped off to sea, leaving the lady and her children with the excited populace. The Mexicans acted generously, however. They exiled the widow and her children, after granting her a pension, with permission to them to reside either in the United States or Columbia. She chose the United States, fixing her residence in Philadelphia, where her children were educated. From time to time, these children returned to Mexico, and to-day the mortal remains of Angel Iturbide rest with those of his kindred.

#### INACTIVITY.

THIS age possesses a tremendous activity. It works like a giant. Tirelessly it tears down and builds up. There seems no end to its energy—no exhaustion to its strength. Would that it were working for God. But alas, it is not! 'Tis rearing monuments, but God's name is not inscribed upon them. 'Tis working for the perishable. 'Tis sacrificing its vast strength to the earthly. Are we, the children of light, as active and as energetic in our work as are those around us who are working for nothing or working against us? Do we put forward our entire strength? Or, are we passive—inert, or standing, in this moving age, with folded arms, idle? Are we or are we not accountable, in part, for the fact that this age possesses so little religion? Are we up and doing our duty? Or are we content to let well enough alone? We fear that Catholics are not as active as they ought to be, as God wants them to be, as they must be if they wish to impress this age with the mark of their faith. Religion is not merely a creed; not merely a code of laws; not merely a subjective belief—it is a life. And life is death unless it possess and exercise activity. We can not, in the full sense of the word be, members of Christ unless we are active members. Are we such? What do we do? Is our action felt by others? Do we show a real, living interest in everything connected with the Church? A man is proved, not by his words, but by his works. For Religion is God's divine word inspiring man's work.

In the hive of faith we fear there are many drones. An inactive Catholic is a lifeless member of the Church, and such an one is to the Church what the dead branch is to the tree.

If ever there were reasons why Catholics should be energetic and active, should be working men, there is more reason for it now.

The age laughs at us as being behind the age. The age presses on and onward; it moves to the front and the future with amazing rapidity. We are in the age; we are a part of it.

We must equal its material activity—by our spiritual activity. We must match its energy by our own. We must work our grand work side by side with its human work.

God is with us—with him we can do all things, but we must be active conspirators. There is no place for idle, inert men in this age, and we should have none of such drawbacks in the Church.—*N. O. Morning Star.*

SUNLIGHT.—The sunlight that follows a shipwreck is not less beautiful, though it shines upon the remnants of a broken barge; what issued is so much more precious than that which has been lost. The domestic circle is always too small to allow a rupture; it is always too precious to make excusable any neglect to prevent or heal disturbance. There are enough to minister, by hints and reproaches, to domestic unkindness; and unfortunately the best, under such circumstances, are much too prone to mistake, and thus misrepresent motives; and trifles, with direct object, are magnified into mountains of unintentional offences. It is the same in social life. Let us guard against it. Delicate relations are like the polish of costly cutlery—dampness corrodes, and the rust, though immediately removed, leaves a spot.—*Reflector.*

WORKINGMEN'S PARTY IN ENGLAND.—Another curious attempt has been made to organize the Workingmen's Party throughout England for the purpose of getting some forty or fifty workingmen into Parliament. Hitherto, all efforts in this direction have failed, owing to feuds which have raged among "working-class leaders" each of whom desires to be king-bee. It was through this difficulty that Scott Russell's famous "New Alliance" came to naught, and on this same rock the present attempt threatens to split. The programme of the workingmen is quite extensive, embracing, among other matters, the payment of members of Parliament for their services, and the establishment of a Nation's Court of Appeals to dispose of International difficulties.

PROTESTANT TESTIMONY.—There are principles which both churches hold with tenacity, and if both are to continue unimpeded in the exercise of their spiritual functions, these principles must be upheld alike by both, whenever the State infringes upon them. No church can exist which does not maintain the supremacy of the Lord Jesus Christ, and that His will is her absolute law. The State may not come in to set aside His commands. Romanist and Protestant alike affirm this, and therefore it is the duty of both to make common cause when they see the State disposed to usurp His prerogative. All Christians are equally interested in maintaining the independence of the Church, and in resisting the encroachments of civil power when it would step beyond its legitimate sphere.—*Church Journal.*

A CATHOLIC church is to be built at New Republic, in Monterey County.



# The Catholic Guardian

Whoever will be saved, before all things it is necessary that he hold the Catholic Faith, which Faith, except every one doth hold it entire and inviolate, without doubt he shall perish everlastingly. This is the Catholic Faith which except every one believes faithfully and steadfastly, he can not be saved.—Creed of St. Athanasius.

## CALENDAR FOR THE WEEK.

Day of Week	Day of Month	SEPTEMBER	Color.	Office.
Su	8	16th Sunday after Pentecost. Nativity B. V. M. W. d. cl		
Mo	9	1st day of Oct. 9 less, and com. of St. Gorgonius, M. W. s. d.		
Tu	10	2nd day of Oct. 10 less, and com. of St. Gorgonius, M. W. s. d.		
We	11	3rd day of Oct. 11 less, and com. of St. Gorgonius, M. W. s. d.		
Th	12	4th day of Oct. 12 less, and com. of St. Gorgonius, M. W. s. d.		
Fr	13	5th day of Oct. 13 less, and com. of St. Gorgonius, M. W. s. d.		
Sa	14	6th day of Oct. 14 less, and com. of St. Gorgonius, M. W. s. d.		

SATURDAY, SEPTEMBER 7, 1872.

## TO THE CATHOLICS OF THE PACIFIC COAST.

At this time, when we find the country flooded with newspapers and periodicals, laying high claims to respectability and fairness, and which a Catholic, even, could not exclude from his house without laying himself liable to the charge of bigotry, filled with open attacks upon the Church, or, worse yet, with insinuations and innuendoes; when we find our public and private libraries stored with pretended histories and other writings, assuming to be standard works, in which the motives and actions of the Church are falsified and misrepresented; when it has come to pass that a Catholic must be under the necessity of scrutinizing closely every book or paper he puts in the hands of his children, that their minds may not be poisoned by the base slanders and malicious insinuations so often rung into the fashionable literature of the day; when we find that even those of the secular press who are most inclined to do justice to our cause, dare not, for fear of losing patronage, raise a voice against the recent acts of high-handed tyranny exercised by European and American Governments, by which holy men of prayer, whose only offense was that their purity of life was a reproach to sin, were banished and their goods confiscated; when we find the children of so many Catholics who have been careless enough to let them roam free over this field of corrupt literature, torn from the bosom of the Church, and lost to her saving influence; when, in short, we can trace most of the evils which afflict religion and society to a false education and a false literature, it would be criminal in us, who profess to love our Holy Mother, the Church, above all our earthly possessions, not to recognize the power of the Press, and turn that mighty power into an instrument of good.

We do not underrate the exertions of our Prelates and Priests—those holy men who have laid all their worldly ambitions and pleasures upon the Altar for Jesus' sake; but their voices will not reach all that can be reached by the Press. Neither can they take up, and discuss to their flock, those topics which are legitimate for newspapers, pamphlets, periodicals and books. The Press must be auxiliary to the labors of the priesthood. Our Holy Father, Pope Pius IX, in 1851, said: "Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and of faith where they still prevail, and to propagate them where impiety and cold indifference have caused them to be forgotten."

Considerations such as these have led to the incorporation of THE CATHOLIC PUBLICATION COMPANY, with a Capital Stock of Twenty Thousand Dollars, divided into Two Thousand Shares of Ten Dollars each, for the purpose of publishing a newspaper at the city of San Francisco, which shall fill the want, felt by all, of a good Family Paper, and which shall be, at all times, an earnest defender of the Church; and for the purpose of printing and publishing such other matters as may be useful to the Church, or as the Company may be employed to do. It is expected that this Stock will be subscribed in small amounts, and the active co-operation of all Catholics is earnestly solicited, both in taking the Stock and in extending the circulation of the newspaper and other publications of the Company.

The Company will not publish a paper, the organ of any party or nationality; but while they will claim for it an independence of expression on general subjects, and while they will disclaim all intention of holding the Church responsible for its utterances, and while they would not expect to accomplish the impossible task of pleasing every body, they will try to confine it to topics upon which there shall be no material disagreements among Catholics.

It is expected that in a few months, at most, the Stock of the Company will be worth fully par, as an investment; but, in its infancy, is but right that whatever there is of risk shall be borne by the many.

The affairs of the Company will be conducted on strictly business principles, and when there shall be any profits, each stockholder, however small his interest, will receive his full share thereof.

In appealing to the Catholic community to sustain this enterprise, we can think of no language more appropriate than that used by our Holy Father in his Encyclical Letter of 1853:

"We urgently beseech of you to assist, with all good will and favor, those men who, animated with spirit and possessed of sufficient learning, are laboring in writing and publishing books and journals for the defense and propagation of Catholic interests."

Again, in his letter to the American Prelates, he urges them to "Leave nothing untried by which our Holy Religion and its salutary teachings may more increase in the United States, and unhappy wanderers may return to the safe path."

For the present, we have made arrangements for the publication of THE CATHOLIC GUARDIAN once a week. Knowing what concert of action among the many will accomplish, we ask from the Catholic community of the Pacific Coast such assistance as shall give to the enterprise we have inaugurated that measure of success which, in our judgment, it deserves.

THE CATHOLIC PUBLICATION COMPANY.

## "ROMAN CATHOLICISM IN AMERICA."

THERE are those who would inaugurate in these United States a system of persecution against the Church, similar to that of Germany and Italy. It will not do for us to take it for granted that our Republican institutions, of which we all feel so proud, will protect us. As long as their principles remain intact, of course we have nothing to fear; but history teaches us that people, even the most enlightened, are often led off by their passions or their prejudices into actions, the consequences of which can lead only to national ruin and anarchy. We must remember, if we may be allowed to use a very school-boyish quotation, that "Eternal vigilance is the price of Liberty." Twenty years ago the war-cloud that cast a death-shade over our land "Like the hurricane eclipse Of the sun,"

was too small to be visible to the common eye. It was hardly considered worth while to notice the few "crazy agitators" who were hurling the nation into an abyss of civil war. With that agitation, with that war, the Church had nothing to do. Obeying always the injunctions of our DIVINE LORD to "render unto CÆSAR the things that are CÆSAR'S," she keeps steadily to her purpose of saving souls for eternity, and obeys the temporal mandates of all the governments on earth. Republics, Empires and Kingdoms are all the same to her. Standing upon the Rock of Ages, secure in the promise of Divine protection, she has seen all these, one after another, rise, flourish for a day, and sink into nothingness. She has seen the birth and the death of a thousand isms based upon the religious notions of mere men. But she has seen persecution! As children of the Church, we are all expected to do something, to bear something. There is no royal road to Heaven. The Church is secure against all harm; the individuals are not. Persecutions are sent to weed out the drones; to purify the Church from such as value the opinions of men more than the Commandments of God. We believe that this generation of Americans will have a chance of proving their attachment to the Church. Whatever the trial, she will come out of it all right in the end, but how many of us will reap the glorious reward of her triumphs?

There are now many "agitators" in the field, each vying with the other for the palm of misrepresentation and abuse. Pick up almost any Protestant church paper, and you will find much of its space occupied with articles advocating political interference with the Catholic Church. The secular press, under the control of Protestants, never misses an opportunity of casting a slur upon the Church. What will all this lead to? Let us notice briefly an article we find in the *Pacific*, written by PROF. J. H. MORISON. Speaking of the Church, this "Prof." goes on to relate:

We are too often accustomed to regard it merely as a corrupt Christianity, and lose sight entirely of its hidden springs of power; for, particularly in America, it has ever veiled its hostile and criminal designs under the most plausible and innocent professions. It is ever clamoring for more power, and its close relations with a certain political party have pushed it forward according to a settled plan contrived with a skill as masterly as it has been steadily and successfully prosecuted. It is a well known fact that if Protestantism was one-half as corrupt, unmitigated abuse would be heaped upon it from every quarter; but even here in free America, no matter with how great candor or spirituality one may oppose publicly Roman Catholic principles, he runs a great risk of being violently abused.

In one sentence he has us veiling our criminal intentions of obtaining power under the most plausible and innocent professions; and in the next he has us ever clamoring for more power! Those two statements don't hang together. Which one do you stick to, "Prof."? It is a pity that Protestants can not enjoy the privilege of being corrupt without being abused? We would also like to hear some instances in the history of "free America" where men have been abused for opposing Roman Catholic principles? We are afraid the "Prof." has been listening to a "raw-head and bloody bones" yarn until he is afraid to look around lest he may see a "spook!" Let him launch out, we'll protect him. He next startles us with the following assertion:

The least reflecting, if he gives the subject any consideration whatever, must admit that the Roman Catholic Church in America has attained a position of solid power that really endangers our peace and liberty. Any attempt to dislodge her would involve one of two things; the surrender of all endowments by the Protestant bodies, or a civil war.

That the Church is gaining in numbers very rapidly we will not for one moment deny, but that there is thereby any danger to our institutions, except it might be through an attempt to "dislodge" her as the "Prof." threatens in one of those slanders that can not for one moment be maintained in the light of facts. We are at a loss to understand the remark about the surrender of endowments. Will he be more specific next time? The "Prof." proceeds:

But its chapels, reformatories, schools and kindred institutions, are scattered broadcast over this great land, and even here in distant California its influence is very keenly felt. Our public schools are deprived entirely of the blessings and privileges of Christianity in consequence of their not being nurseries of Popery. The daily press, I find, is completely muzzled; and no one dare openly oppose Roman Catholic principles with out great fear of violence. This is simply the truth, and we may well regard it with feelings of astonishment and alarm.

The first sentence of the above is strictly true. If public schools are deprived of the blessings of Christianity it is not the fault of Catholics. If they will not tax members of that Church for school purposes, or if they will set apart all the moneys paid into the school fund by them for the maintenance of their own institutions, or if they will give them their percentage of the school money according to

the number of children they educate, we can promise them not to find fault with anything they teach in the public schools. Are Protestants willing to be as fair? We do object; we always expect to object to being taxed for the purpose of having our children taught by such "PROFS." as the one under consideration; or at least that such a one should have his own way with them. And the daily press is muzzled? That is very good—in fact, it is rich! It may be true that a portion of the daily press is muzzled, but the mask is worn to get the "bit-a-week" from the Catholic population! We are certain those people would rather have them throw off the mask than have them constantly publishing little falsehoods, little slurs, little annoying remarks—not big enough, any one of them, to take hold of. Is it an act of "violence" to refuse to subscribe for a paper that does not suit us? That is all they are afraid of. Must we be compelled, as in the case of the schools, to support newspapers we do not like? What is there about all this to cause "feelings of astonishment and alarm?" But the "Prof." takes another survey, and tells us "how on every hand is a complete equipment of institutions erected avowedly not only for changing our faith, but also for subjugating the independence of this glorious country."

When and where was such an avowal made? Were it not for the fact that their Christian writers consider themselves licensed to make any statement about the Church that pleases them, without any regard whatever, to facts, we should feel very much astonished at the above assertion, but as it is only on a par with others put forward by these "agitators," we have ceased to be surprised at anything. We might call for proof, but these "gentlemen" don't pretend to deal in that article. On a par with the last sentence quoted is the following:

The Roman Catholic Church is undoubtedly corrupting the principles and lowering the virtue of our people, and is propagating vice, pauperism and crime.

We have no comments to make on the above; it is given simply to show our readers what manner of writers are trying to make public opinion. We will give one more extract, and then we will be done with the "Prof.":

Not only has our Government been utterly indifferent to those conquests, but, with characteristic liberality, has opened the citadel of our Constitution to an army of invaders. Popish institutions have valuable land grants in every nook and corner in the land, and even here in San Francisco, their real estate amounts to a great deal more than all Protestant denominations combined. And it is our own money that is forging the weapons intended for our destruction.

We would like to find these valuable land grants! The "Popish institutions" of San Francisco were under the impression that they bought and paid for all their real estate, except some donated by liberal members of the Church, which we can't see is anybody's business. "Our own money that is forging," etc., is very good. But it is only like the balance of the crew, and they are getting to be too numerous to pass in silence. Were this man an exception, we should certainly owe our readers an apology for occupying so much space with this notice of him.

## MATERIAL CONDITION OF THE STATE.

RAILROAD building seems to be the order of the day—or rather the talk of the day. It would, of course, be of immense advantage to the State to have competing lines of roads, both local and transcontinental. San Francisco is asked to subscribe ten millions of dollars to the Atlantic and Pacific, ten millions to the Colorado Company, and two-and-a-half to the Central Pacific for bridging the Bay. She can not give to all, and the people will be at a loss which to aid. The Texas Pacific, from San Diego, will probably be pushed ahead with the energy characteristic of Col. Scott. The Southern road is advancing rapidly. Several narrow-gauge roads are spoken of in different parts of the State. It is to be hoped that something will come of these movements.

The price of grain keeps down. The highest figure we have noticed being \$1.60, the last Liverpool quotations being 12s. 9d. The farmers feel very much discouraged at not being able to reap the advantage of good prices in foreign markets. There is, however, an undeniable scarcity of shipping. Grain sacks along the banks of the Sacramento and San Joaquin Rivers may be measured by the mile. Much of this will doubtless be injured if we have early rains—our farmers being too much in the habit of "trusting to luck." The steamers of the railroad company have been hauled off the upper San Joaquin, and an immense amount of grain piled upon the banks must await a rise in the river for transportation.

In consequence of the handling of such an immense grain crop the money market is very close. Rates have not been materially advanced in this city, but accommodations are not so easily effected. In the country, our farmers have had to pay shameful rates of interest. Some, we know, in order to secure their crops, have had to pay as high as two-and-a-half per cent. per month. This looks like getting back to '49 times. The urgent necessity of the farmers, with this high rate of interest, is the reason why the speculators are enabled to "bear" the wheat market. It is strange that this should happen when, according to all accounts, the New York money market was never so glutted—money there rating at but little more by the year than here by the month. It is said that first-class borrowers find ready accommodation at less than two per cent. per annum. If our farmers could only organize, they could make this cheap rate available for their own use.

The discovery of coal on the Heuston Ranch, six miles from Oakland, is of more consequence to

the State than any gold or silver mine. This, with other recent discoveries, warrants us in hoping that, in a very short time, we will cease importing this very expensive article.

A great deal of interest is being taken in the organization of Farmers' Clubs, and we hope much good will come of the concert of action these organizations promise. The several District Fairs have been well attended, and the preparations for the State Fair, in this month, give promise of a larger attendance than that upon any previous Fair. We can not help but think that the close of this season will prove more prosperous than many now anticipate.

## THE CHRONICLE ON SOLID WALLS.

FAR be it from us to find fault with any one opposing any dogma of the Church; while we claim in the fullest degree the rights of giving expression to our opinions, we are willing to accord that right in the same degree to others; but we do abominate the fashion some of our papers have fallen into, of making covert attacks—of ringing in a false impression without the seeming intention of doing so. If any one objects to the present and past actions of the Church, he has a right to say so, and we respect his opinions, while we try to combat them. The *San Francisco Chronicle*, in noticing the marriage of "Pere" Hyacinthe, says:

"Pere Hyacinthe is married to an American widow. It was his marriage which completed Luther's rupture with the Roman Church and rendered it forever incurable. Wedded in secret, in the presence of a few trusty friends, half-overwhelmed by the consciousness of an act that the children of the Church are taught to abhor, and yet resolute in the conviction of truth and right, that step prevented forever the German Reformer's return to the bosom of Catholicism."

Pere Hyacinthe has not been forced to celebrate his nuptials in silence and secrecy, solid walls between himself and the eyes of men. Physical fear need not agitate him; he is secure in person and fortune against the power of the Church. Yet none the less he cut down the bridge that still remained between Catholicism and himself. His marriage means his final determination to abandon the religious system which he taught from the pulpit of Notre Dame.

The plain inference here is that Luther was in danger of physical violence for the act of getting married. "Pere" Hyacinthe should not let physical fear agitate him; "he is secure in person and fortune against the power of the Church!" The impression then is, that if the Church had the power, she would torture his person and confiscate his property? Why did not the *Chronicle* state this in plain terms? It would be more manly. It could not prove its assertions! It does not, it might say, want to go into such a controversy. Then let it cease its foul insinuations. If it wants to be an anti-Catholic organ it has a right to be, but let it say as much—let it come out.

## PARTY POLITICS AND RELIGIOUS LITERATURE.

THE course THE GUARDIAN has pursued in regard to party politics has been the subject of some comment. We have ever considered that a journal devoted entirely to the interests of religion should preserve its columns pure and undefiled, so that being Catholic in the one sense, it should be Catholic in the other, in order to be acceptable to people of every nationality and every degree of political faith. We have endeavored to do this from principle, and that our course has received the sanction of the reading public, our rapidly increasing circulation has proved beyond a doubt. The word "Catholic" or "universal" expresses our idea of this matter. Catholicity does not cling to any one political tenet in particular; they are of all shades of belief, and it would be very much out of place for a publication like this to take sides with any party. Offense would be unavoidably given. Party discussions, in this country, do not conduce to add to the dignity or respectability of a newspaper. In fact, the present mode of conducting party discussions as exhibited by the American press, has done much to belittle and burlesque the national dignity. Imagine the amazement of the foreigner on perusing some of our leading papers. In one he would find that Jones, the candidate for the Presidency, was a confirmed drunkard and a liar. In another, he would read the most violent and abusive language against the opposition candidate, who would be represented as a thief and a blackleg. Besides, all the peccadilloes, great and small, of the past lives of both candidates would be exposed in a most sensational manner. If he believes either side or both, his opinion of our institutions can not be flattering, to say the least.

We are sorry to add, that some journals, calling themselves Catholic, are betrayed into such exhibitions of bad taste. The term "Catholic" and "Democrat," are no more synonymous than "Catholic" and "Know-Nothing," or "Catholic" and "Republican."

If an editor wishes to give vent to his partisan views in the "slang-whanging" fashion of the times, it occurs to us that good taste and a degree of consideration for the Church, would suggest to him the propriety of striking out the word "CATHOLIC." In this connection we quote from the late Archbishop Hughes. In a letter to the *Irish American*, he said:

We respectfully suggest that, if they are religious papers, Catholic doctrine and the politics of the country be not blended together in the same columns; for too many of them have exhibited great industry in scattering the seeds of Catholic doctrine in the spring-time, and, unfortunately for the honor of the creed which they profess to serve, have been seen with equal industry among the reapers, not of religion, but of politics, in the time of the harvest. Of course, individually, editors as well as clergymen have a full right to cherish, and express, and exercise their political opinions in regard to all public questions. But a political paper ought to cling to its profession; and we say the same of a religious paper, es-



pecially a Catholic journal. If it be a Catholic journal, political partisanship should be scrupulously excluded from its columns. It is only when these papers exhibit a disposition to realize an amphibious life—now Catholic, and now political—that they become dangerous in the estimation of the American people, who can not, it appears, get over the notion that because they are partly Catholic, their politics are suggested or dictated by the ecclesiastical authorities of the Church.

#### THE CAUSES OF THE IRISH RIOTS.

THE causes of the great riots that recently disgraced the thriving town of Belfast, in the North of Ireland, have been greatly misapprehended by the press of this country; even the Catholic journals being in some instances curiously ill-informed on the subject. From an intelligent writer in the New York *Sun*, we learn that the Roman Catholic processions, which gave pretext for the disturbances, were not held in honor of the "Party Processions Act."

The Roman Catholics of Ireland were opposed to the repeal of that act. It was Mr. Wm. Johnson, M. P., who had a great reputation at the Cooper Institute, in the city of New York, who was mainly instrumental in having the act repealed in the interests of Orangemen. It was an act against Orange processions, and Catholics had no desire for its repeal, but they were taking advantage of its repeal.

The act was, however, repealed last June, and last twelfth of July the Orangemen paraded everywhere in Ireland without any law existing to prevent them. The Roman Catholics nowhere interfered with them, nor, in August, molested them. But the Catholics naturally said: "We can now have our processions also, unmolested." In fact, Mr. Johnson, M. P., had pledged himself that this should be so.

The Roman Catholics of Ireland resolved to commemorate their winning what is known as Catholic Emancipation in 1829, and to celebrate the anniversary of it on August 15. This is what they were doing—commemorating "Catholic Emancipation," won by O'Connell in 1829. It was with an inoffensive procession in honor of this event that the Orangemen of Belfast, and even of Dublin, interfered. If there are to be processions in honor of any event, surely none could be more harmless and legitimate than that one. The Orangemen profess to be upholders of civil and religious liberty. The Roman Catholics were commemorating an event which gave even partial, civil and religious liberty to an entire nation forty years ago.—*S. F. Examiner.*

#### PREMISE AND CONCLUSION.

WE find the following items floating around in the secular press, and place them in juxtaposition. The argument is forcible and self-evident:

Spain has suspended all payments hitherto made by the government to the Roman clergy. Rome's blindest lovers are giving sensible testimony that her power over them is gone.

This is one statement considered damaging to the Church. The next item is as follows:

A Spanish journal describes the condition of society in Madrid as utterly scandalous. Crime is multiplying at a prodigious rate. The public walks and gardens, the theatres and even the most public streets are infested by thieves. Not a day passes by without its record of robberies. Pedestrians in the most populous parts of the city are insecure. Even carriages are attacked and plundered; in one evening no less than seven being overhauled by the metropolitan bandits or Spanish hoodlums. It is asserted that if this condition of things continues, the inhabitants of Madrid will be compelled to protect each other, like the caravans over the Sahara.

Would it not be better, then, that the Church should not lose her power over these people? The people who got up these two stories did not expect to find them so close together.

#### RELIGIOUS PROFESSION.

THE ceremony of Religious Profession, or taking the Black Veil, took place on Sunday of last week at the Convent of Our Lady of the Sacred Heart, Oakland. This Convent was dedicated in 1868 to the education of young girls. The teachers are Sisters of the Holy Name of Jesus and Mary, an order founded at Montreal, Canada, about thirty years ago. A branch of the Order was organized in Father Gallagher's parish in San Francisco about one year ago, and several others exist in Oregon. During the visitation of the small-pox on this coast, about three years ago, the Academy at Jacksonville, Oregon, was closed, and the Sisters took charge of the hospital to care for the numerous victims of the dread disease. The Sisters of the Order devote their lives to the instruction of the young; but in times of pestilence they give up this avocation to care for and alleviate the sufferings of the sick. The ceremony at the Convent of Our Lady of the Sacred Heart, Sunday, is the first of the kind in this Order that has ever occurred in California. The building is small, and the invitations to witness the ceremony were therefore limited to some fifty or sixty, most of the persons present being ladies. The Most Reverend Archbishop Alemany officiated, Father King acting as Assistant Priest, and Father Serda Master of Ceremonies. Fathers Clary and Fitzpatrick were also present. The young ladies who took the veil are Miss Roach, (a niece of the Hon. Jasper O'Farrell) in religion Sister Mary Aloysius; and Miss Lowrin, in religion Sister Mary Joseph. After the ceremonies, which occupied about one hour and a half, the friends of the young ladies met in the parlor and were entertained by the Sisters.

#### THE GUARDIAN.

WE call attention to the card of the Catholic Publication Company, on the first editorial column of this paper. The Trustees of this Company are: J. R. KELLY, MICHAEL KANE, F. S. WENSINGER, JOHN KELLY, JR., JOHN HILL, W. S. GREEN and F. DILLON EAGAN. We have nothing to add to the card. The paper must speak for itself. Too many promises are not good.

## Reviews.

THE BOOK OF THE HOLY ROSARY. A Popular Doctrinal Exposition of its Fifteen Mysteries, mainly conveyed in select extracts from the Fathers and Doctors of the Church, with an explanation of their corresponding types in the Old Testament. By the Rev. Henry Formby, of the Order of St. Dominic. [London: Burns & Oates. New York: Catholic Publication Society, 1872.]

THIS book must prove of great value to the pious reader, in explaining the beautiful mysteries of that most mysterious form of prayer, the Holy Rosary. The author, in his preface, says:

It remained, then, but to endeavor to collect together a volume of such doctrinal explanatory matter, relating to each of the fifteen mysteries, as would suffice to store the mind with the knowledge requisite to enable the act of the intelligence easily and pleasantly to accompany the words of the prayer; and thereby to offer the valuable two-fold benefit of bringing perceptible access of continually growing relish for the practice of the devotion, as also a pleasant and acceptable aid, in what St. Paul declares to be the very necessary labor of endeavoring to please God "by growing in knowledge."

The book will be seen to consist, in substance, of a selection of extracts chiefly taken from the writings of the great Saints and Doctors of the Church, nearly all of them probably now for the first time accessible in the English language. Great care, however, has also been taken to point out the several stages or steps in the progress of the Divine work of human redemption, to which each of the fifteen mysteries bears its respective and most instructive testimony. To the above has likewise been added a somewhat new feature, in the careful comparison of each mystery with its corresponding types in the Old Testament. This has been done as well for the sake of the general preservative efficacy against unbelief, which such an insight into the marvellous methods by which Divine Wisdom, long ages ago, has prepared the way for the Christian mysteries, could not but be calculated to have on the mind; as also for the sake of the new and beautiful light which the comparison with the type is frequently found to reflect upon the mystery itself.

CATHOLIC WORLD for September. [Catholic Publication Society, New York.]

We are indebted to the publishers for a copy of this valuable work. For learning and ability, aside from the questions of religion and morality, the *World* is entitled to the first place among American magazines. We find in the number before us the following contents: Intellectual Centres; Old Books; Dante's Purgatorio; On Music; Fleur-de-lance; The Papacy; The Catholic Church in the United States; The Progressionists; The Spaniards at Home; Aix-la-Chapelle; Ambrosia; The Church; The Necessity of Philosophy as a Basis of Higher Education; On the Misty Mountain; Orleans and its Clergy; Use and Abuse of the Stage; How I Learned Latin; The Handkerchief; New Publications.

The Order and Ceremonial of the Most Holy and Adorable Sacrifice of the Mass, explained in a dialogue between a priest and a Catechumen. With an appendix on Solemn Mass, Vespers, Compline and the Benediction of the Most Holy Sacrament; by Frederick Oakley. [Catholic Publication Society, New York.]

This is a very valuable little book and should be thoroughly studied by those who do not already understand all the ceremonials of the Most Adorable Sacrifice.

#### STOCKTON POSTMASTER.

STOCKTON has a Postmaster; we have subscribers at Stockton; consequently we have some interest in the Postmaster at Stockton. We can't say that we are pleased with our part of that Postmaster. We sent the last number of THE GUARDIAN to that place in a shape requiring one fold more to make the paper small enough to go in the boxes. Without opening the bundle he sent it back, requiring us to pay postage, accompanied by the following elegant note to which no name was signed:

STOCKTON P. O., Aug. 31, 1871.

EDITOR CATHOLIC GUARDIAN.—DEAR SIR:—I return your package of papers. We have not time to fold them. We are constantly busy from morning until night and have not a moment to spare, you would oblige us very much by folding them.

If he had taken three or four minutes' time with the bundle, and had written to us to fold better in the future, we should have found no fault, but we can not help thinking he has acted the part of a bigot. He has not only put us to some trouble and expense, but he has wronged the people he was put in the office to serve, by not delivering them their papers.

#### A WONDERFUL MIRACLE.

WE publish the following extract from the *Univers*, specially translated for THE GUARDIAN:

The *Impartial du Finistere* has received a copy of a letter addressed to Mr. Deville, Secretary of the pious association of "Our Lady of the Angels" at Toulouse, by Lady Murray, member of the council of the same association at Calcutta (Bengal). Without giving any opinion, on the subject, that journal says: "We deem it our duty to publish this letter for the greater glory of God, and for the honor of His servants."

"TOULOUSE, June 14th, 1872."

"DEAR SIR:—To-day (Friday) I have called at the residence of the Jesuit Fathers, at about eleven o'clock, A. M. As Fr. de Bray was not at home, I asked the Brother door-keeper where I could see him. He answered that if I called at your house, perhaps I might find him there, and he gave me your address: No. 16 Grand Rue Nazareth. I went to your house and rang the bell repeatedly, but no body answered. Then I returned to the hotel to breakfast, and about one o'clock P. M., I have called again at your house; but, on inquiry, a woman who was passing by informed me that you did not live there. Not knowing what to do, I went back again to the Father's residence; and there I was informed that Fr. de Bray was in, but he could not be seen because he was very much tired. Then I came to the conclusion

to return to the hotel, in order to write to you, because we must leave to-day by the train for the Pyrenees.

"I will state to you the motive of my writing this letter. I have been mother of six children. I have lost five of them, who, I hope, are now enjoying the vision of God. The only child that remains is a girl, nineteen years old—good and pure like an angel. She was attacked two years ago by the same disease which carried away the sisters and brothers, and was reduced to the last extremity, last Wednesday, 12th inst. Having left Bordeaux in order to reach Lourdes leisurely and by short trips, being unable to proceed further, we were compelled to stop at Agen, where she received the last Sacraments of the Church.

"While we were reciting the prayers for the dying, amidst the tears and sobs of my mother, my sister and my husband, we saw the door of the room thrown open, and a priest stepped in. He came near us, and said, very kindly: 'My children, why do you cry?' 'Why?' I answered, with a kind of frantic anguish, 'do you not see that my child is soon going to die, if she is not already dead?' 'Oh! no, no, don't cry,' he rejoined, 'have confidence.' Then taking by the hand my daughter, who gave no more any sign of life, he raised his eyes up to heaven, and after a few moments of prayer, he said: 'My child, in the name of Jesus, and of the Immaculate Queen of Angels, arise and walk.' At the same time my daughter opened her eyes, sat up by herself, and presently threw herself into my arms. To express to you my joy is beyond my ability. As to the priest, he had disappeared; no body in the house had seen him entering nor going away. When I returned near my daughter and the rest of the family, I told them. I have asked every person in the house, and no body had seen him either coming in or going away. 'Ah! how can you pretend, mamma!' answered my daughter Isabel, 'how can you pretend they could see him?' He was Fr. de Bray. 'Is he, then, at Agen?' my husband asked. 'No, papa, he is at Toulouse.' 'But, how can it be, my child, that he is both at Toulouse and Agen, at the same time?' 'Ah, dear papa, this is one of God's secrets.' At this, my husband went out in order to ask, by telegraph, whether Fr. de Bray was at Toulouse. About evening we received the answer that Fr. de Bray had not left Toulouse for many months. 'But tell me, my child,' asked my husband at dinner-time, 'tell me how do you know that that priest was Fr. de Bray?' 'I knew it, papa, at the very moment I was breathing my last. The Blessed Virgin appeared to me and said: 'My child, have confidence; behold I send you the Director of the Archconfraternity of 'Our Lady of the Angels,' he will restore you to life.' Immediately I came to life; and when I opened my eyes, I saw that Father; and the only words I heard from him were these: 'I am the messenger of Our Lady of the Angels, her ambassador on earth; I am Fr. de Bray.'

"This is what made me so anxious to see you, since I was unable to see Fr. de Bray in person. I have not directly written to him, because I have been informed that all direct communications to him are intercepted.

"Be so kind, dear sir, as to present my humble respects, and the homage of my gratitude to Fr. de Bray. 'Meanwhile, please, sir, to accept the sentiments of my sincerest consideration.

"LADY M. MURRAY."

THE OLD MISSION.—The extension of Sixteenth Street necessitates the demolition of the southern half of the ancient adobe, tile-roofed building forming an ell with the old Mission Dolores church. This building and the church, with all the structures around the Plaza, were erected in 1776. The portion which is now being demolished was devoted to various uses. The priests and monks had their residence there, and in it were weaving-shops, blacksmith and carpenter shops, etc. The adobes and tiles for the roof, were made on the ground. The timbers of the interior were cut in the woods of San Mateo and packed thence to the Mission by Indians. No nails were used, but the frames were lashed together with rawhide thongs, which still remain. The northern part of the building will not be torn down at the present time.

NEXT to a true friend, a bold and frank enemy is to be prized. You know how to take such a foe; and his boldness and frankness often enable you to understand the aim of more treacherous and secret foes. The *Pagan Gazette* of London—a journal also known under the name of the *Pall Mall*—is such a foe. It is the true exponent of "Liberalism" in English politics. It hates all religion, and while it merely despises and "chaffs" such parodies of religion as the Protestant sects so often afford, it pays to Catholicism the compliment of serious and thoughtful attack. It comes, for instance, to the root of the matter when it says that if the claims of the Church be true, then should the Church rule the world; but as, in its opinion these claims are utterly false and baseless, its priests should be put in the same category with "gipsies and fortune-tellers." That is plain, straightforward talk; and the only difference between the *Pagan Gazette* and many of its contemporaries here, as well as in England, is that it says what it means, while they cloak their hatred of the Church under a score of pretences and disguises.—*Review.*

PURCHASE OF A LOT.—The daily papers announce that His Grace, the Archbishop, has purchased the lot on the south side of Mission Street, distant 157 1/2 feet east of Third, 68 3/4 feet, front with a depth of 160 feet to Minna Street, on which it fronts 68 3/4 feet. The amount of the consideration is \$26,000. We are not advised, at present, of the purpose for which he intends it.

THE *Handelblad* of New Batavia, Java, publishes an account of a tree that yields a vegetable tallow. It grows on the west coast of Borneo, in the Indian Ocean. It is called Tingkawang, or butter-tree. The natives use the tallow for preparing their food, and for lighting purposes. Europeans find it very disagreeable when added, uncooked, to food, as its taste resembles cold sheep's fat; but the Malays use it in pastry and for their lamps. The tree is large and beautiful, and the natives carefully cultivate it. The crop is exceedingly variable, and a good one is only expected once in three or four years, and after a heavy rain-fall. The general price is £3 per picul, or \$15 for 133 pounds. The tallow is obtained from a nut, which is steeped in water for several weeks and then pressed. The trade promises to become one of great importance.

THE Los Angeles *Star* prints a list of the names of her "solid" men. Seventy-five of them are assessed at \$20,000 and upward, and a dozen or more at \$100,000 or more.

## State Items.

LOS ANGELES is to have a woolen mill. The Stockton flour mills are running night and day. The first and only blooming magnolia tree in the State is at San Jose.

FOLLOWING the example of the *Call*, the *Chronicle* will be issued every day in the week.

THERE were 922 prisoners in San Quentin on the 31st of August, a decrease of thirteen during the month.

THE San Joaquin Valley Agricultural Fair commences at Stockton on the 11th instant, and holds four days.

PROF. GILMORE has arrived, like the position of President of State University, and will return for his family.

LOS ANGELES is moving to have a connection with the Texas Pacific Railroad at San Diego. A subsidy is proposed.

OFFICER HARRIS shot one Richard Stillwell at Los Angeles, on the first inst., in self defence. The wound is dangerous.

DR. J. E. MORSE of this city has been appointed, by Governor Booth, a Director of the proposed new Insane Asylum at Napa.

THE people of Merced County are taking steps for moving their county-seat from Snelling down to Merced, the new town on the railroad.

OWENS LAKE, in Inyo County, which, soon after the earthquake, fell as much as three feet, is gradually resuming its old level.

THE S. F. *Spirit of the Times*, the home paper, threatens the *Bulletin* with a vigilance committee. The "why" is not given.

SIX thousand tons of wheat were brought into Colusa from Saturday to Monday. The streets to the levee were blockaded with teams.

DURING the month of August thirty persons were examined and pronounced insane by the Commissioners of Lunacy, in San Francisco.

THE Fresno *Expositor* says that only a few small salmon have been caught in the upper waters of the San Joaquin River this season.

THE Agricultural Fair, at San Jose, has been in full blast this week. From reports in the daily papers it appears to be a grand success.

AT Anaheim, on Monday, John T. Collins was fatally shot. No one saw the shooting, but it is supposed that the gun was fired by James Watson.

PROF. AGASSIZ has been sojourning in the city during the week. He has had that attention paid him by our citizens due to his scientific acquisitions.

A FEW days ago, an Indian on the Reservation near Goose Lake killed his squaw, and then committed suicide. Those Indians are becoming civilized.

DURING the month of August, the police arrested 1,080 persons charged with crime. Of this number 523 were charged with intoxication, and four with murder.

THE San Francisco *Post*, since its enlargement and increase of price to two cents, has continued to increase in circulation. It is, in fact, one of the best papers in the city.

THE several gas companies in San Francisco are keeping up a lively opposition. Gas is furnished at \$1.50 per 1,000 cubic feet—less than half the cost of manufacture.

THE Tule River Indians have raised enough grain this season to last them two years. This will come handy to "Lo," as one season in three is about all he cares to work.

CHARLES POWERS, a freight-train brakeman, was killed at Battle Mountain on Saturday. He was dragged from one end of the switch to the other, and was fearfully mangled.

THE Sutter District Fair, commenced on Monday last, and continued through the week. Great preparations have been made by the officers of the Society, and the attendance on the first day was very large.

CONGRESSIONAL nominations seem to be all made. In the First, (San Francisco) Clayton and Piper; in the Second, Coggins and Page; in the Third, Luttrell and Coghlan; in the Fourth, Houghton and Kewen.

THE Southern Pacific railroad commenced work at Salinas on Tuesday. An immense amount of wheat is waiting for the completion of the road to this point, which is expected to be accomplished in about twenty days.

COLONEL THOMAS A. SCOTT, Colonel J. W. Forney, Senator Sherman, and others of the same party left the city on Tuesday for the Yosemite Valley, and, after surveying the romantic scenes, will continue their journey eastward.

A SORT of love-feast camp-meeting, under the auspices of the Methodist Church, North and South, and the United Brethren, commenced last week at Mokelumne Station. It will hold for two weeks.

ACCORDING to the *Napa Reporter*, a lively demand exists in that section for real estate, at good prices. During the last month there have been forty-eight deeds recorded in that county, aggregating \$99,796.62.

A PARTY of Eastern tourists who started for an excursion around the world, returned by the last China steamer, having found the Asiatic temperature at this season unendurable. From 100 to 115 degrees in the shade was the range in Hongkong during their stay, and many old residents of the city were seeking relief in more temperate climates.

THREE California Governors have died and eight are living. The deceased are McDougal, Bigler and Johnson. The living are Burnett, in San Francisco; Weller, in New Orleans; Latham, in San Francisco; Downey, in Los Angeles; Stanford, in Sacramento; Low, in China; Haight, in San Francisco; and Booth, in Sacramento.

THE Tide Land Reclamation Company have made a sale of 8,000 acres of land on Grand Island, in the Sacramento River, to a Kentuckian, who is acting on behalf of a company who will divide it up into small farms and settle upon it a colony from that State, which is already formed and ready to start. There will be about twenty families in the colony.

THE driver of the Los Angeles stage and others report to the editor of the *Kern Courier* a very heavy fall of rain that took place in the mountains that bound the San Joaquin Valley on the southward on the night of the 27th ult. It was of about three hours' duration, and came down so fast that it didn't rain, but poured. The focal point of this cloud-burst, or the place most favored by this extraordinary pluvial discharge, seems to have been the valley of Elizabeth Lake. It reached to the skirts of the valley in this direction, nearly to Tehachapi in a northerly one, and westerly an unknown distance. The stage found great difficulty in coming through, the road in many places being completely submerged and often badly injured.



[From the Catholic World.]  
AMBROSIA.

A LEGEND OF AUGSBURG.

WE were talking of our travels, my friend Archer and I, and of the lessons traveling brings to those who go a little out of Murray's beaten track. And especially, so we were pleased to think these lessons might be learned in little out-of-the-way nooks, hidden centres of ignored life, none the less busy for that, and none the less full of exciting life-dramas. I was telling him of Pavia—for my wanderings had led me chiefly through Italy—of the desolate enchanted look of the wall-enclosed court-yards round the gloomy and picturesque palaces; of the lonely walk on the former ramparts, now planted with fine horse-chestnuts; of the many tapestries of romance I had woven in my mind about the silent-looking houses and the dark-eyed maidens I occasionally met in the streets. It was while Pavia was in Austrian hands that I passed through it, and perhaps the military occupation tended to make the sleepy city still more sombre and dull. Yet what additional elements of romance that circumstance contributed! For it was not impossible that some fair, mild German, with his dreamy sentimentality, yet fresh from college, might have been drawn to feel a holy, wondering love for the bright southern beauty whose childhood had been fostered in indignant hatred of his land and race; and between these two how many complications of pathetic interest might we not imagine, how many shades of feeling and degrees of circumstances might we not conjure up! "But," said Archer, interrupting my fine flow of language about the joys and sorrows of the town of the *Certosa*, "you know Italy, strictly speaking, is rather the land of passion than of romance. Could you think of an Italian *Gretchen*? The one character most like her, the *Cenci*, is so different, despite the likeness! Religion seems more spiritual in Germany; in Italy they do as the Greeks of old, put their own human feelings into heavenly representatives and then pay homage to them, thinking unconsciously that they are honoring supernatural attributes. There is too much earthliness about their ideal—in fact, I do not believe they have an ideal at all."

"Come, come," I answered, "you are too hard on the southern temperament. You do not know Italy well enough to speak with authority on the subject. After all, as long as their way of feeling religion does them good, the Italians are quite as well off, spiritually, as your Teutonic ideals. I am not sure but what I prefer warmth and impulse to passive tenderness, however reliable the latter may be throughout a lifetime. But this question of the relative merits of various races will always be an open one, and no one wishes to leave it so more than the Church herself, for she wisely sees how much the glory of God gains through this blending of various natures in His service."

"No doubt," answered my enthusiastic Teutoman, "as far as that side of the question is concerned. You have been saying something equivalent to telling me that the orchestra is preferable to a single violin or cornet, while I was speaking of the intrinsic merit of each of those individual instruments."

"Well," I said, "now tell me something about the tone of these instruments. You know I have been very little in Germany, and I should be glad to hear something worth hearing, something that one would not find in the guide-book, nor in the volume of self-important nonsense occasionally thrust upon the public by a gushing sister or a city alderman."

"You are very caustic," said my friend, with a laugh. "If I must travel so far out of the beaten track to please you, why not plunge at once into a volume of mediæval legends?"

"Is it in print? Because in that case I could see for myself, and therefore would not care to hear it," I answered, teasingly.

"It is not in print, Sir Doubter, and what is more, it is not even in manuscript."

I began to feel interested. "A popular tradition, then?" I asked.

"Exactly. It is not worth much, only I happened to see the place mentioned, the quaint house that is standing yet, though very much disguised, of course, and the dark street leading to the cathedral. It happened in Augsburg, and the cathedral, as you know, is Protestantized, though still very well kept. I was only in the town for two days, so you may imagine I know little of it beyond what my narrator told me."

"And pray who was your narrator?"

The father of a girl in an old book-stall, where I had stopped, attracted by some rare copy of a Catholic work, of which she did not seem to know the value. Equally surprised at seeing the book there and at finding her ignorant of its worth, I asked her how she got it. She lifted up her head, which had been bent on some mysterious turning-point of her knitting, and said, smilingly:

"*Mein Herr* is a Catholic, then?"

I answered that I was, and repeated my former question.

"It must have been one of my great-uncle's books," she said. "He was going to be a priest, but died before being ordained. We were always Catholics."

"And how came you to keep this stall, child?" I asked, becoming interested.

"It is my father's," she answered quickly; and he has been ill for two months, so I keep it for him. His uncle left him all his books."

"And is your father so poor, then?"

"Very poor, *mein Herr*," said the girl, with a longing glance at the book I still held in my hand, as if she were thinking of the price a connoisseur

might be tempted to give for it. "His father and grand-father were booksellers," she continued, "but not like him; they had large libraries and plenty of men working under them. That was long before I was born, *mein Herr*."

"And I suppose your father got into difficulties. But anything would have paid better than this, my poor child."

"My father would not go to work for any other bookseller, not if he were the king," laughed the girl, more merrily than I thought the case warranted; "and he is a regular student. My mother used to earn money in many ways, teaching, writing, sewing; and I did the housework. She died two years ago, and we have nothing but the book-stall now to keep my sick father and my little crippled brother."

I thought to myself: Why, here is a regular romance; perhaps the inevitable lover of German stories is going to peep out next, from the frank revelations of my new friend. At any rate, let us follow it up. So I said, aloud: "If your father is willing to part with this book, I should like to buy it. But I should be very glad to see him and chat with him about it. Do you think he could see me?"

"Oh! yes, of course," answered the girl with a hearty smile; and for the first time I noticed her features and expression. She was not beautiful—I hope you did not expect the romance to be perfect—but there was a pure, calm steadiness in her look, and an air of unconscious dignity about her that made her striking to the eye. She seemed made for fidelity and helpfulness, and as to external charms, if you admire hair, she simply had superabundant masses of it. German-like, it was put up in broad plaits, tightly coiled round the head, without a shadow of coquettishness, and just as if she thought it no ornament at all. Now I have noticed your Italian girls know how to make a good deal more of their advantages. I have seen poor girls in Venice with as elaborate a coiffure—ringlets, puffs, plaits and wavings—as any Parisian hair-dresser could exhibit on his waxen models."

"Libels again!" I answered. "I have seen the very contrary at Naples, and there are women there like Grecian statues. Venice is half Eastern, you know. But to go on with your impromptu romance."

Well, when evening came, I went to the address the young girl had given me, and you may imagine, it was not a palace that I entered. The neighborhood was as common-place as any in an old German city can be, that is, picturesqueness itself compared with our modern "back slums." Still, through the picturesqueness, there stared the most unmistakable poverty. I went up a good many flights of steep, narrow stairs, with curious balusters that would have driven a dealer in old carving wild with delight, and knocked at a door that I recognized by the rude cross and bit of palm over the arch-way. There was just such another cross and sprig of green inside the door, and a little holy-water vessel in stamped brass hung at the side nearest the door-handle. There was nothing very peculiar about the room, except that it had an air of freshness and cleanliness, which, considering its sick inmates and its cramped locality, was the more pleasant because it was a surprise. A great German bed, with a feather-bed of traditional height filled one side of the room, and there was a stove in the middle. The remains of the supper were on a side-table, and a lamp drawn close to the father's arm-chair stood on a centre-table laden with domestic "mending." The little crippled brother sat in a low easy-chair by the stove, which chair was the only luxury in the room. My friend, the young girl, came quickly forward and said:

"My father is so glad you have come, *mein Herr*."

I sat down beside him, and soon got into conversation with the old scholar. He was still very weak, but seemed to feel better when excited. I found him a thorough bookworm, full of knowledge that, in another man's hands, would have made his fortune. I discovered, or rather forced him to tell me, that in that press (pointing to a common painted chest of drawers) were manuscripts ready to be published, if a publisher could be found to undertake the risk, but the author had no ambition, though he was full to the brim of literary enthusiasm. His researches had lain chiefly among works of mediæval ecclesiastical lore, legends and poems, etc. The emblems borne by the various saints were a favorite subject of his. His uncle's theological collection and the libraries in which he had spent his youth had furnished him with means to prosecute his studies even after his father's reverses in fortune—the public libraries had done the rest. His wife's help had been very important, and piles of her notes and references lay among his own manuscripts. He spoke with pride of his little crippled son, whom he said he had made as good a scholar as if the poor boy had been to the universities; and as to his daughter, his looks said more than his words, as he gazed at her across the table, she sitting so calmly there amid her heap of "mending," her dark-blue dress reminding me of the coloring of a mediæval virgin martyr in the stained-glass window of some old cathedral. She was more queenly than slender in figure, and neither her face nor her hands were small, though they were perfectly shaped; there was more majesty than grace in her whole air, yet she was thoroughly girl-like. I unconsciously invested her, in my mind, with royal robes, heavily jewelled, like the Byzantine saints, or with the ample cloak of the brave and learned Portia. Presently she went into a smaller room, opening into the one where we were sitting, and during her absence I ventured to hint to the father that for her sake he should try to make those literary treasures of his more remunerative. He

smiled. I asked him if she were already provided for, or if he did not feel it his duty to put by some kind of fortune for her.

"My child is watched over from heaven," he said; "she will never come to harm."

"What is her name?" I asked. I had already ascertained his family name to be Reinhold.

"Ambrosia," he answered.

"Rather an uncommon name," I remarked; well pleased, somehow, that it should be so.

"Yes," said the father, "and I dare say it will interest you to hear the reason why she has that name. She was born on the anniversary of the day that a young girl called Ambrosia came to life here in the sixteenth century. This was how it happened: The troubles of the Reformation were just beginning, and this young girl, who was the burgo-master's daughter, was famous through the town for her holiness and modesty. She was betrothed to a young merchant who had been her playmate in childhood. Did you notice that great building on the corner of the street to the right of the cathedral? That was her father's house; it is a hotel now. Her bridegroom lived two or three streets further off, on a corner too; and under the corner window, which was beautifully carved and painted, stood a wooden image of the Mother of God, with a lamp before it which was never allowed to go out. It began to be whispered about that Engelbrecht, the young lady's betrothed, and a very handsome, dashing young fellow, was rather inclined to the new doctrines which Luther was then preaching all over Germany. Every one wondered how Ambrosia would take this, but no one knew anything positive until it became the talk of the city that one night Engelbrecht and a few companions, heated with wine and singing profane songs, had broken and extinguished the votive lamp before the image under his window, and thrown the image itself into the gutter. The next day it was known that Ambrosia was very ill, and had sent for her lover. He came, and, as he was really very fond of her, the sudden alteration in her looks frightened and subdued him for the moment. She took off the betrothal ring he had put upon her finger, and very gravely and sweetly told him that she could never be his bride on earth, but that she fervently hoped that she had indeed won his soul's final salvation, through the joyful and willing sacrifice of her own life. She said she should die on the day that was fixed for her wedding, but that from the dead she would speak to him yet, and in public. Then a year would go by, and she told him that it was not given to her to know if he would repent or not during that time, but that on the anniversary of her death she would come to life again and walk from her tomb to the cathedral and back; and she summoned him to meet her there. It was her hope that, after that second call, he would surely be won back to God. So, when her wedding-day came, although she seemed happy and looked only very grave and pale, she called her father and mother and her lover to her, and there, sitting by the window that looked on the cathedral, she passed away without agony, and just as the hour struck which should have seen her a new-made wife. She was not buried for several days, for the scoffers said she was deceiving the people and simulating death. Doctors and priests watched the body for a week, and Mass was said in the room where she lay, surrounded with flowers and tall tapers. Exorcisms were even read over her, but the placid expression of her alabaster face seemed to grow only more heavenly day by day. At last signs of decomposition appeared, as if to make the marvel more certain, and those who had watched the body drew up a legal declaration of her undoubted death. She was brought to the churchyard, the family vault was opened, and the coffin, which was still uncovered, was just going to be finally closed, when she raised herself suddenly to a sitting posture, and, seemingly transfigured into greater beauty than had ever been hers in life, gazed slowly round the crowd and beckoned to her lover. He stood transfixed, and the people fell back from him and left him face to face with his bride. She only said, in a clear, pitying voice that was heard by all, 'Remember, Engelbrecht, thy trust with me one year from this day. God be with thee until then.'

"She fell slowly backward into her narrow couch and when the people had taken courage again, they came hurriedly and closed the coffin, in great awe. A year went by, and Engelbrecht, uneasy and remorseful, plunged into worse excesses than ever, went, heart and soul, at least outwardly, into the Lutheran movement, and became the head of a band of young men whose dissoluteness was spoken of with disgust by the licentious reformers themselves. The day came, and, with it, crowds flocked to the grave of Ambrosia. Those who had gone at sunrise found a white-robed figure kneeling there, its face hidden in its hands, and two long plaits of golden hair streaking its drapery. Those who had watched all night and gone there the even previous, after dusk, could tell nothing save that the grave had been the same as ever, but they thought they must have slept for a few minutes before midnight, since they had heard the quarter strike from the cathedral, and had looked at their time-pieces directly after, and found it was half an hour after midnight. The radiant, silent figure was there then, and an odor as of incense filled the night air. As soon as the cathedral doors were open, (it was in June) Ambrosia rose and turned toward the church. Some skeptics, who saw the strange procession, rushed at once to the grave, and, hastily disinterring the coffin, found it empty. Crowds joined the procession to the cathedral, which the young girl reached during the first Mass, for the priests still had possession of it. Every one wondered if her lover would meet her, but no sign of him appeared. Ambrosia looked incomparably more beautiful than

in life; her eyes were cast down, and she wore a golden betrothal ring on her finger. She moved like a spirit, yet there was no doubting the reality and substance of her presence. There were many in the crowd who were scoffers and libertines—men whom no virtuous maiden's eye would as much as glance upon, yet even they were silenced, and the marvellous beauty of Ambrosia seemed to have no other effect upon them than one of awe and unconscious restraint. The people followed her in, and lined the isles through which they knew she would walk on leaving the cathedral. She knelt for a moment before the high, carved tabernacle with a lovely miniature spire, quite in a separate corner from the altar—you have seen those tabernacles of ours in old Catholic churches in other parts of Germany, *mein Herr*?—and then she turned slowly back. There was no hurry, no anxiety nor expectancy, in her manner; still Engelbrecht had not been seen. She had come to the middle of the left isle, still with her eyes persistently cast down, and though the people had all asked her many questions as to their future spiritual fate and that of others dear to them, yet she had never answered a word. Now, she stopped deliberately, yet never raising her eyes. A sob was heard in the crowd, and the serried masses heaved to and fro as a young man forced his way violently through. It was Engelbrecht, but he was unrecognizable. A cloak covered him from head to foot—evidently a studied disguise—yet what was more unlike him was his agitated, humble manner, the look of passionate self-accusation in his drawn features, and his impetuous disregard for appearances. As Ambrosia stopped, he rushed forward with his arms extended, but some unseen power stayed his progress, and though she was not a foot distant from him, he could not touch her. For the first time she lifted her head, and a look of love, pure as an angel's over a repentant sinner, lighted up her ethereal face and mingled with an expression of deepest gratitude. She pointed to the betrothal ring on her finger, and then glanced upward without uttering one word. This second warning from the world of souls was of too solemn a nature to admit of even the holy yet too human expression that her words had given to the first, but it was unmistakably borne in upon the mind of her lover that as long as he kept true to the faith, he might hope to claim her as his spiritual bride in the kingdom of God. And, as she continued her journey toward her grave, he did not even follow her, but went straight to the Dominican convent and asked for the habit of the order. Those who accompanied Ambrosia to the churchyard could tell nothing as to the manner of her disappearance; all they knew was, that they saw her one moment, and the next they saw nothing. Engelbrecht gave all his riches to the Church to found a seminary somewhere beyond the bounds of the heretical countries of Germany, for the instruction of missionaries; the foundation eventually became a house of his order. He wished his own dwelling to be used for monastic or hospital purposes, should religion again revive in Augsburg; but his wish was not fulfilled. The house was forfeited to the State, and became successively a warehouse, a barrack, a prison and a factory. Now, it is a great printing-office, and plenty of lies are coined into money within its walls, through the partisan newspapers that issue from it. You can see the corner window sill, with its beautiful carving hardly injured by time, and the empty niche beneath it where the image of the Mother of God once stood. Have you noticed it, *mein Herr*?"

"No," I said, hardly liking to answer, for fear of losing some further detail. "But what of Engelbrecht?"

The old German looked surprised.

"Why, I have told you he became a monk."

"But did he distinguish himself against the reformers?"

"Ah!" said Reinhold, reverentially, "God knows, and his bride, but he left no record for the world to read. No doubt he worked out the will of God."

I was silent, for I was ashamed of myself in the presence of this man, to whom the hidden life of the soul seemed so all-sufficient a history.

Ambrosia, his daughter, had come back long before this story was finished, and was sitting sewing diligently, and listening to it with all her father's pride and personal enthusiasm in the matter.

"So," continued Reinhold, "the day of this wonder was remembered, and among those who remained Catholics, it became a custom to christen girls born on that day by the name of the holy maiden Ambrosia. My child, thank God, was one of them."

[Conclusion next week.]

A GOOD THOUGHT FOR CHILDREN.—God blesses the children who love their parents, and He tells them He will love them in time and eternity. On the other hand, God pronounces a terrible curse against the child who disobeys his parents or refuses to respect them. Even Pagans, in old times, inculcated this duty of love to parents. The Holy Fathers, St. Cyprian and St. Cyril, declared that every act of disobedience shown the parents is considered by God as manifested toward Himself, and every act of respect exhibited toward parents He considers as paid to Himself, and He rewards and punishes accordingly. No matter whether parents are good or bad, the law holds that they must be honored and children must love them.

A Mr. STANSFIELD, en route from Los Angeles to Salt Lake with his family, was caught in a waterspout eight miles this side of Kingston Springs. He lost his wagon, clothing, provisions and everything. The family arrived at Ivanpan in safety.



**Educational.**

**SANTA CLARA COLLEGE,**  
Santa Clara, California.  
Under the management of the Fathers  
of the Society of Jesus.

THE SANTA CLARA COLLEGE WAS FOUND-  
ed in 1851, and in 1852 was incorporated, with  
the privileges of a University. Diplomas are given in two  
departments—the Classical and Scientific.  
The College buildings are large and commodious,  
while extensive play-grounds, with two covered gym-  
nasiums, a swimming-pond, etc., afford every facility  
for healthful exercise.  
The College possesses a very complete philosophical  
apparatus, and valuable collections of Mineralogy and  
Geology. It has also, practical schools of Telegraphy,  
Photography and Surveying. Assaying of native ores  
is taught in a thoroughly fitted chemical laboratory.  
The Scholastic Year, which is divided into two ses-  
sions of five months each, commences in August, and  
closes toward the beginning of June.

**TERMS,**

Payable semi-annually in advance:  
Matriculation Fee, to be paid but once, \$15 00  
Board, Lodging, Tuition, Washing and Mending  
of Linen, School Stationery, Medical Attend-  
ance and Medicines, Baths, Fuel, Light per  
year,..... 350 00  
Modern Languages, Drawing and Music form extra  
charges. For clothing, Books, Pocket-money, and the  
like, no advance made by the Institution.  
For further particulars, apply to  
REV. A. VARS, S. J., President.  
Jan-1-f

**COLLEGE OF NOTRE DAME**  
San Jose, California.  
**YOUNG LADIES' INSTITUTE.**

THIS INSTITUTION, WHICH IS INCORPO-  
rated according to the laws of the State of Cal-  
ifornia, and empowered to confer academical honors,  
commenced the Twenty-Second Annual Session on Mon-  
day, August 16th, 1872. The course of instruction em-  
braces all the branches of a thorough education.

**TERMS:**

Entrance Fee, to be paid but once,..... \$15 00  
Board and Tuition, per quarter,..... 62 00  
Washing, per quarter,..... 12 00  
Physician's Fees, per quarter,..... 2 50  
Piano, Vocal Music, Drawing and Painting, form ex-  
tra charges; but there is no extra charge for the French,  
Spanish or German Languages, nor for Plain Sewing  
and Fancy Needle-work.  
Payments are required to be made half a session in  
advance. Pupils will find it much to their advantage  
to be present at the opening of the session. Jan-1-f

**ST. VINCENT'S COLLEGE,**  
Los Angeles, California.

THIS Institution, chartered according to the laws of  
the State of California, and empowered to confer  
Degrees, is situated in the City of Los Angeles, pro-  
viding for the salubrity of its climate and the beauty  
of its scenery.

The faculty is composed of the FATHERS OF THE  
CONGREGATION OF THE MISSION OF ST.  
VINCENT DE PAUL, who devote themselves to pro-  
mote the health and happiness, as well as the intellec-  
tual and moral advancement of the students entrusted to  
their care.

The College is open to all over the age of ten years,  
who are competent to enter the primary course, and who  
come with respectable recommendations, provided they  
comply with the rules and discipline of the College,  
which, though strict, are nevertheless mild and parental.

**STUDIES.**

The course of studies embraces a full course of En-  
glish and Classical Literature, the various branches of  
Mathematics, Ancient and Modern Languages, and also,  
a Commercial Department, to prepare young men for  
every branch of business.

**TERMS:**

For Board, Lodging and Tuition, per Scholastic  
Year,..... \$250 00  
Washing, per Scholastic Year,..... 30 00  
Piano and use of instrument, per month,..... 8 00  
Violin, Guitar, Flute, etc., each, per month,..... 6 00  
Vacation at the College,..... 40 00  
Those who learn to play on one of the above named  
instruments, will have the privilege of using a brass  
instrument free of charge; otherwise, there will be a  
charge of \$3 00 per month.  
For further information, apply to  
REV. JAMES MAGILL, C. M. President.  
Jan-1-f

**ST. VINCENT'S SCHOOL.**

THIS Institution is situated in Santa Barbara, a short  
distance from the sea, in the most delightful and  
healthy part of the city. The grounds are extensive,  
and the building is large and convenient.

The course of instruction embraces the usual branches  
of a thorough English education. Spanish is also  
taught.

**TERMS,**

Invariably half-yearly in advance:  
Board, Tuition, Bed, Bedding, Washing, etc.,  
per annum,..... \$200 00  
Piano and use of instrument, per month, \$6 00, 68 00  
Guitar, per month, \$5 00,..... 52 50  
No extra charge for plain sewing, Fancy Needle-  
work, etc.  
The Scholastic Year, of ten months and a half, com-  
mences August 15th, and terminates on the last Tuesday  
of June.  
For further particulars, apply to  
SISTERS OF CHARITY,  
Jan-1-f Santa Barbara, Cal.

**ST. JOSEPH'S COLLEGE,**  
Rohnerville, Humboldt County,  
California

CONDUCTED BY THE PRIESTS OF THE  
CONGREGATION OF THE MOST  
PRECIOUS BLOOD.

THIS INSTITUTION IS SITUATED ON A  
picturesque elevation at the confluence of Van  
Duzen and Eel rivers, and near the town of Rohnerville.  
It is accessible from the chief towns in the vicinity by  
daily stages, and from other parts of the State by vessels  
and steamers, via San Francisco and Eureka.  
The course of studies is classical, scientific and com-  
mercial. Splendid apparatus has been secured for teach-  
ing the natural sciences.

**TERMS PER SCHOLASTIC YEAR,**

(Payable half-yearly, in advance.)  
For board, lodging, tuition, washing and mend-  
ing linen,..... \$225 00  
Entrance fee, to be paid only once,..... 10 00  
Vacation at College,..... 40 00  
DAY PUPILS.

Senior Class,..... \$50 00  
Junior Class,..... 40 00  
Music, vocal and instrumental, drawing, and modern  
languages will form extra charges. The two sessions of  
the scholastic year commence, respectively, on the 15th  
of August and the 15th of January.  
All communications regarding the College to be ad-  
dressed to the Secretary, REV. F. ANTHONY,  
Very Rev. P. HENNEBERRY,  
Superior.

**Educational.**

**ST. IGNATIUS COLLEGE,**  
San Francisco, California.

THIS Literary Institution, conducted by the Fathers  
of the Society of Jesus, was opened for the recep-  
tion of students on the 15th of October, 1855. It was  
incorporated, according to the laws of the State, on the  
30th of April, 1859, and empowered to confer academical  
degrees with "such literary honors as are granted by  
any University in the United States."  
The design of the Institution is to give a thorough  
Classical, Mathematical and Philosophical education.  
But besides the Classical, there is, also, a Commercial  
Course.  
The College is intended for day-scholars only.  
The hours of class are from 9 o'clock A. M. to 3 P. M.  
Punctual attendance is indispensable. In case of  
absence or tardiness, a note from the parents or guard-  
ians will be required.  
Frequent tardiness or absence exposes the offender  
to the loss of his seat.  
Every Thursday of the Academic Year is a holiday.

**TERMS PER MONTH, IN ADVANCE:**

(No deduction is made except in case of long illness.)  
Tuition, in Preparatory Department,..... \$3 00  
" in Grammar Department,..... 5 00  
" in Higher Department,..... 8 00

**EXTRA CHARGES:**

For the use of Instruments in Natural Philosophy,  
and Chemicals, first year, per month,..... \$3 00  
For the use of Instruments, etc., second year, per  
month,..... 5 00  
For each Academic Degree,..... 10 00  
Jan-1-f

**SAINT MARY'S COLLEGE,**  
San Francisco California.

CONDUCTED BY THE CHRISTIAN BROTHERS  
Offers every facility for acquiring a thorough  
Education, whether Classical, Scien-  
tific, or Commercial.

THOSE WHO COMPLETE THE CLASSICAL  
Course, receive the degree of A. B.; the Scien-  
tific, B. S.; the Commercial, Master of Accounts.  
The Commercial Course has been established for the  
convenience of those who wish to acquire a good, prac-  
tical education in as short a time as possible.  
While proper care is bestowed on every branch in the  
College, our own language receives special attention.  
The daily exercises of the Students in Grammar, Com-  
position and Rhetoric are publicly discussed and cor-  
rected in the class-room.

**TERMS PER SCHOLASTIC YEAR,**

Payable half-yearly in Advance:  
Board, Tuition and Washing,..... \$250 00  
Entrance Fee,..... 10 00  
Physician's Fee and Medicines,..... 5 00  
Vacation at College,..... 40 00  
Day Students,..... 60 00  
Modern Languages, Music and Drawing form extra  
charges.  
REV. BROTHER JUSTIN, President.  
Jan-1-f

**St. CATHERINE'S SCHOOL,**  
Benicia, California.

CONDUCTED BY THE SISTERS OF ST.  
DOMINIC.

THIS Institution affords every facility for the acqui-  
sition of a refined and solid education. The Acad-  
emy was founded in 1850, and now ranks among the  
most successful Educational Institutions in the State.

The course of instruction embraces the English,  
French, Spanish and Latin languages, Rhetoric, Elocu-  
tion, Composition, Ancient and Modern History, Bio-  
graphy, Mythology, Chemistry, Geography, Astronomy,  
and use of Globes; Vocal Music, Instrumental Music,  
including Piano, Guitar, and Organ; Writing, Draw-  
ing, Painting in Water Colors and in Oil; Tapestry,  
Plain and Ornamental Needle-work, etc.

**TERMS:**

(Payable half-yearly, in advance.)  
Board and Tuition, per Scholastic Year,..... \$225 00  
Washing,..... 45 00  
Entrance Fee,..... 10 00  
EXTRAS:  
(Payable half-yearly.)

Piano and use of Instrument,..... \$60 00  
Organ,..... 50 00  
Guitar,..... 50 00  
Vocal Music, in Class,..... 20 00  
Private Lessons,..... 40 00  
Drawing and Painting in Water Colors,..... 30 00  
Painting in Oils,..... 40 00  
Board during Vacation,..... 40 00

The Academic Year consists of two equal terms, the  
first commencing August 15th, the second, January 23d.  
Pupils of any religious denomination will be received,  
but, for the sake of uniformity, all are required to be  
present at the regular religious services of the Institution.

Pupils entering after the commencement of a term are  
charged for that portion of it as may remain. No de-  
duction, however, will be made if the pupil is with-  
drawn during the season, except in case of sickness.  
Parents may rest satisfied that every attention, con-  
sistent with the spirit of a firm but mild government,  
will be paid to the comfort of the young ladies placed  
at this Institution.  
Letters of inquiry may be addressed to the SISTER  
SUPERIOR.  
m25-f

**FRANCISCAN COLLEGE,**  
Santa Barbara, California.

THE Sixth Session of this Institution conducted by  
the FATHERS OF THE ORDER OF ST. FRANCIS, will  
commence on the first Monday in August.  
The object of this institution is to give a good En-  
glish, Mathematical, Classical and Philosophical Edu-  
cation at the lowest possible cost—a want long felt in Cal-  
ifornia—and thereby bring its advantages within the  
reach of all.

**TERMS:**

Entrance Fee, (to be paid but once),..... \$15 00  
Tuition, Board and Washing, per session of ten  
and a half months,..... 150 50  
Music, French and German form extra charges.  
Those who spend their vacations at the College will be  
charged \$30.  
Payme: is must be made semi-annually in advance.  
Parents will pay for medical attendance, and supply  
toilet articles, etc.  
Money will not be advanced by the College; for the  
purchase of necessary articles, a sufficient sum must be  
deposited.  
For further particulars, apply to  
Jan-1-f REV. J. J. O'KEEFE, O. S. F.

**DAY SCHOOLS****FOR****BOYS AND GIRLS.**

THE SISTERS OF MERCY HAVE JUST COM-  
pleted a commodious School Building on First  
Street, near Bryant, where girls will be taught the var-  
ious branches of an English education.  
A Boy's School is being prepared on Rincon Place,  
and will be placed in charge of competent teachers.  
SISTER MARY R. RUSSELL,  
Superior of Sister of Mercy.

**Educational.****CONVENT****OF THE**

**Immaculate Heart of Mary,**  
Gilroy.

FOR THE EDUCATION OF YOUNG LADIES.

CONDUCTED BY THE SISTERS OF THE  
MOST HOLY AND IMMACULATE  
HEART OF MARY.

**TERMS FOR BOARDERS:**

Board, Tuition, Washing and Mending, per an-  
num,..... \$200 00  
Entrance Fee, to be paid but once,..... 10 00  
Tuition on Piano, per annum,..... 60 00  
French, per annum,..... 25 00  
No extra charges for Tapestry, Embroidery, Plain  
and Ornamental Needle-work, nor for the Spanish  
language.

**TERMS FOR DAY SCHOLARS:**

Primary, per month,..... \$2 00  
Elementary and Senior, per month,..... 3 00  
Tuition on Piano, per month,..... 6 00  
French, per month,..... 2 50  
No extra charges for Tapestry, Embroidery, Plain  
and Ornamental Needle-work, nor for the Spanish  
language.

For Prospectus and further particulars, apply to  
SISTER RAYMUNDA CREMADILL,  
Superior.  
N. B.—The above Establishment is, also, the Noviti-  
ate of the Order.  
aug24-f

**ST. JOHN'S INSTITUTION**  
FOR THE  
**Education of Young Ladies,**  
San Juan, Monterey Co.

CONDUCTED BY THE SISTERS OF THE  
MOST HOLY AND IMMACULATE  
HEART OF MARY.

**TERMS FOR BOARDERS:**

Board, Tuition, Washing and Mending, per annum, \$200 00  
Entrance Fee, to be paid but once,..... 10 00  
Tuition on Piano, per annum,..... 60 00  
French, per annum,..... 25 00  
No extra charges for Tapestry, Embroidery, Plain  
and Ornamental Needle-work, nor for the Spanish  
language.

**TERMS FOR DAY SCHOLARS:**

Primary, per month,..... \$2 00  
Elementary and Senior, per month,..... 3 00  
Tuition on Piano, per month,..... 6 00  
French, per month,..... 2 50  
No extra charges for Tapestry, Embroidery, Plain  
and Ornamental Needle-work, nor for the Spanish  
language.

For Prospectus and further particulars apply to  
SISTER CARMEN ARGELERA,  
Superior.  
aug24-f

**REDUCTION IN GAS.**

THE SAN FRANCISCO GAS COMPANY hereby  
gives notice, that the Government Tax of twenty-  
five cents per thousand feet having been removed, the  
price of gas on streets which are supplied by opposition  
companies will be reduced, from and after the FIRST  
DAY OF AUGUST, to

**One Dollar and Sixty Cents**  
**(\$1.60) per Thousand Feet.**

On other streets, the price will be reduced, from same  
date, to **THREE DOLLARS AND FIFTY CENTS**  
**(\$3.50) per thousand feet.**

JOS. G. EASTLAND, Secretary.

**SULLIVAN, KELLY & CO.**

**N. W. Cor. Pine & Front Sts.**

Where they offer for sale

THE LARGEST STOCK OF  
**PAINTS,**  
**OILS,**  
**GLASS, etc., etc.**

ON THE PACIFIC COAST,

**At the Lowest Market Rates.**

101, 103, 105 FRONT STREET,  
110 PINE STREET,  
**SAN FRANCISCO.**

**MURPHY, GRANT & CO.**

Corner of Sansome and Bush Streets,  
SAN FRANCISCO,

Are constant receiving a large variety of  
**Gents' Furnishing Goods,**

COMPRISING  
**HALF HOSE—Silk, Cotton, and Woolen.**  
**JOHN'S KID GLOVES.**  
**SHIRTS AND DRAWERS—Silk, Cotton,**  
**and Merino.**  
**SUSPENDERS, TIES, SCARFS.**  
**UMBRELLAS—Silk and Gingham.**  
**LINEN SHIRTS AND COLLARS.**  
**HANDKERCHIEFS—Silk, Linen, Cotton.**  
ETC., ETC., ETC.,

To which they invite particular attention.

**ST. MARY'S HOSPITAL,**

Corner of First & Bryant Sts.  
SAN FRANCISCO.

THIS Institution is under the management of the  
SISTERS OF MERCY.

JAMES MURPHY, M. D. .... Visiting Physician.  
S. C. LANE, M. D. .... Visiting Surgeon.  
A. F. BELINGER, M. D. .... Resident Physician.

**TERMS:**

Payable monthly in advance, for board, medicines, at-  
tendance, etc.,..... \$10 00  
In wards, per week,..... 15 00  
In rooms, with one or more, per week,..... 25 00  
In private Rooms, per week,..... 30 00  
Liquors and washing extra.  
Confinement cases, \$10 extra.  
Money always refunded in case a patient leaves be-  
fore the expiration of the month.  
Benevolent Societies are not required to pay in ad-  
vance.

**Travelers' Guide.**

**C. P. R. R.**  
COMMENCING—

**Monday, April 29th, 1872,**  
And, until further notice, Trains and Boats will  
**Leave San Francisco**

**7.00** A. M. Overland Express Train for Sacra-  
mento, Marysville, Red Bluff, Colfax, Reno,  
Ogden and Omaha.

**3.00** P. M. San Jose Passenger Train, stopping at  
all Way Stations.

**4.00** P. M. \*Passenger Train for Stockton, Mer-  
ced and Sacramento.

**6.30** P. M. Overland Emigrant Train, Through  
Freight and Accommodation.

**7.30** A. M. Steamer New World (from Broadway  
Wharf)—Connecting at Vallejo, with Trains  
of California Pacific Railroad.

**4.00** P. M. \*Sacramento Steamer (from Broad-  
way Wharf)—Connecting at Vallejo, with  
Trains of California Pacific Railroad.

**2.00** Wharf)—Connecting at Donahue with  
Trains of S. F. and North Pacific Railroad.

**8.00** A. M. Excursion Boat (Sundays only) from  
Broadway Wharf—Connecting with special  
Train of S. F. and N. P. R. R. for Cloverdale and in-  
termediate points, returning to San Francisco by 7.00  
P. M.

**OAKLAND BRANCH.**—LEAVE SAN FRANCISCO—  
7.30, 8.10, 9.20, 10.10 and 11.30 A. M.; 12.20, 1.30, 3.00,  
4.20, 5.15, 6.30, 8.15, 9.20 and 11.30 P. M. (9.20, 11.30  
and 3.00, to Oakland only.)

**LEAVE BROOKLYN.**—5.30, 6.40, 7.50, 9.20 and 11.30  
A. M.; 1.30, 2.40, 4.55, 6.10, 7.55 and 10.10 P. M.

**LEAVE OAKLAND.**—5.40, 6.50, 8.00, 9.10, 10.00 and  
11.10 A. M.; 12.00, 1.40, 2.50, 3.50, 5.05, 6.20, 8.05  
and 10.20 P. M.

**ALAMEDA BRANCH.**—LEAVE SAN FRANCISCO—  
7.30, 9.00 and 11.15 A. M.; 1.30, 4.00, 5.30 and 7.00 P. M.  
(7.20, 11.15 and 5.30 to Fruit Vale only.)

**LEAVE HAYWARD.**—7.45, 7.00 and 10.45 A. M. and  
3.30 P. M.

**LEAVE FRUIT VALE.**—7.40, 7.55, 9.00 and 11.20 A. M.  
1.30, 4.25 and 5.30 P. M.

\*Except Sundays.  
T. H. GOODMAN, A. N. TOWN, P.  
Gen'l Pass'gr and Ticket Ag't. Gen'l Supt.

**Southern Pacific Railroad**

Time Schedule—Commencing April 15th, 1872.

TRAINS SOUTH	Through Trains.	San Jose Only.	San Jose Only.
Leave—			
San Francisco.....	8:10 A. M.	3:20 P. M.	14:40 P. M.
San Jose.....	10:30 A. M.	5:40 P. M.	7:00 P. M.
Gilroy.....	11:55 A. M.		
Hollister.....	1:30 P. M.		
Pajaro.....	1:25 A. M.		

TRAINS NORTH.	San Jose Only.	San Jose Only.	Through Trains.
Leave—			
Pajaro.....	12:35 P. M.		
Hollister.....	1:00 P. M.		
Gilroy.....	2:00 P. M.		
San Jose.....	10:30 A. M.	7:50 A. M.	3:20 P. M.
Arrive at San Fran.....	8:50 A. M.	10:10 P. M.	5:50 P. M.

\*Leaves at 2:30 P. M. SATURDAYS.  
Sundays excepted.

87 An Extra Train will leave San Francisco on Sun-  
days at 9:30 A. M. Returning, leave San Jose at 5:50  
P. M.

FREIGHT TRAINS RUN DAILY (Sundays ex-  
cepted) leaving San Francisco at 10:30 A. M., arriving  
at San Francisco at 1:25 P. M.

A. N. TOWN, A. C. BASSETT,  
Gen'l Supt. Ass't Supt.  
J. L. WILLIAMS, Gen'l Pass'gr Ag't.

**Hotels.**

**TAMALPAIS HOTEL,**  
San Rafael, Marin County, only 14 miles from  
San Francisco.

THIS Hotel is now ready for the reception of guests  
for the Summer season. Recent improvements  
have been made, consisting of a Billiard Room 50x25  
feet, and ten additional sleeping rooms, all handsomely  
furnished. The House is provided with every conven-  
ience for the comfort and pleasure of its guests, and  
possesses all the appointments of a first-class Hotel. Its  
proximity to the city, together with the convenience of  
access, combined with the beauty of the surrounding  
scenery and the well-known salubrity of the climate of  
San Rafael, offer a combination of attractions possessed  
by few localities in the State.

The Hotel Omnibus will be in readiness at the depot  
on the arrival of every train, and will convey passengers  
and baggage to and from the House free of charge.  
m25-f R. PARLOW, Jr.

**BROOKLYN HOTEL,**  
BUSH STREET,  
BET. MONTGOMERY AND SANSOME,  
Adjoining the New Mercantile Library.

TERMS: \$2.00 PER DAY.

**KELLY & WOOD,**  
PROPRIETORS.

The Coach, plainly marked "BROOKLYN HOTEL,"  
will be at the Railroad Depots and Steamboat Landings,  
to convey guests to the Hotel, free of charge.

**CENTRAL HOTEL,**  
814 and 816 Sansome Street,  
Between Broadway and Pacific..... SAN FRANCISCO.

THIS NEW, LARGE AND COMMODIOUS  
Hotel has been thoroughly renovated by the well-  
known proprietor, M. FARRELL, late proprietor of  
the Brooklyn House, where he will be happy to receive  
his numerous friends and the public in general. Thank-  
ful for past favors, he respectfully solicits a continuance  
of their future patronage.

There is a fire-proof safe in the House, where money  
and valuables can be kept at the risk of the proprietor.  
The Central House Coach will be at each car-depot and  
steamboat landing, to convey passengers to the House  
free of charge.

Price of board to suit the times.  
Parties sending for their friends to the States, or who  
expect any, will please notify MICHAEL FARRELL,  
and he will attend to them on their arrival, and forward  
them to their friends with diligence, and thus save much  
trouble.

The strictest attention will be paid to the comfort of  
the patrons of this House.

MICHAEL FARRELL, Proprietor.

**Business Cards.**

JOHN D. VOST. H. S. CROCKER.

**H. S. CROCKER & CO.**  
STATIONERS, Printers and Lithographers, 401 and  
403 Sansome Street



## Prospectus.

THE  
CATHOLIC GUARDIAN,  
A Weekly Newspaper  
AND REVIEW

PUBLISHED WITH THE APPROBATION OF  
THE MOST REV. ARCHBISHOP OF SAN  
FRANCISCO, AND THE RIGHT REV.  
BISHOPS OF LOS ANGELES AND  
GRASS VALLEY.

The GUARDIAN is a family and literary newspaper, devoted to the interests of the Catholic Church, and contains, from week to week, Catholic intelligence from all sections not only of our own country but of Europe, while all matters of interest to the faithful in the Province of San Francisco, receive special attention.

The GUARDIAN gives the latest intelligence from the Eternal City, bearing the words of the Holy Prisoner of the Vatican. Such a work—to us a labor of love and heartfelt loyalty—is, at an era like the present when the secular press teems with studied misrepresentations of the Holy Father's language, on public occasions, more than anything else the true function of Catholic journalism. And to carry out this object, THE GUARDIAN has made arrangements for the publication, at the earliest moment, of the latest Roman news from the chief Catholic papers of France, Spain and Italy, in addition to special correspondence from the Pontifical capital.

THE GUARDIAN belongs to no political party—but reserves to itself the right to treat all national questions in a spirit of conscientious patriotism; to commend at all times that which is praiseworthy, and to utter its disapproval of wrong-doing among men of all parties.

THE GUARDIAN aims to record the opinions, explain the views, and defend the position of Catholics in America, and to co-operate with our ecclesiastical instructors not only in quickening the zeal and piety of the faithful, but in enlightening the American people as to the true character of Catholicity, its object and its worth, and thereby lend some slight aid to a cause which all Catholics have at heart—the recovery of this nation to the Catholic faith by the diffusion of Catholic truth.

The Rev. Clergy and others, anxious for the exposition of Catholic doctrines and the defense of Catholic principles, are respectfully invited to act as agents and correspondents of THE GUARDIAN.

## TERMS.

(Payable strictly in advance.)

By Mail, per year	\$5 00
" " six months	2 50
" " three months	1 25
By Carrier, per month	50
" " one week	12 1/2

## OUR CLUB RATES.

For papers sent by mail to one address.

5 copies, one year	\$9 00
10 " " " "	20 00
10 " " " "	35 00

Larger clubs at the same rate, i. e. \$3.50 for each member.

## TO ADVERTISERS.

The large circulation of THE GUARDIAN in the Catholic community of this city, and throughout the State, and amongst Catholic institutions on the Pacific Coast, makes it a most desirable medium for advertisers to reach a class of readers not accessible in any other way.

## Advertising Rates of The Guardian.

27 A Square is Ten Lines of Nonparel Type.

SQUARES.	One M'th.	Two M'ths.	Three M'ths.	Six M'ths.	One Year.
One	\$5	\$9	\$12	\$20	\$30
Two	9	16	20	34	50
Three	12	22	28	44	70
Four	15	27	35	55	90
Five	18	34	42	68	110
Six	20	38	48	75	130
Seven	22	42	52	82	150
Eight	24	46	56	90	170
Nine	26	50	60	98	190
Ten	28	54	64	106	210
Eleven	30	58	68	114	230
Twelve	32	62	72	122	250
Thirteen	34	66	76	130	270
Fourteen	36	70	80	138	290
Fifteen	38	74	84	146	310

Transient Advertisements, 1.50 per square each insertion.  
Twenty-five per cent discount allowed on the above rates.

Cuts inserted at above rates, without discount.  
Deaths and Marriage Notices, \$1.00 each insertion.  
Wants and Personal Information, Advertisements, 20 cents per line each insertion.  
Editorial Notices, 20 cents a line.

SPECIAL REQUEST TO SUBSCRIBERS AND ADVERTISERS.—In making remittances for subscriptions, etc., always procure a draft on San Francisco, or a Post-Office Money Order, if possible. When neither of these can be procured, send the money, but always in a Registered Letter. All postmasters are obliged to register letters when requested to do so.

NOTICE TO CORRESPONDENTS.—It is particularly requested that all Communications intended for publication be addressed "EDITOR CATHOLIC GUARDIAN." All letters relating to business, address "MANAGER CATHOLIC GUARDIAN," 403 Sansome Street, San Francisco, Cal.

## Financial.

## HIBERNIA

## Savings and Loan Society

OFFICE:

NE Cor. Montgomery & Market  
Sts., San Francisco.

OFFICERS:

M. D. SWEENEY, President.  
C. D. O'SULLIVAN, Vice-President.  
EDWARD MARTIN, Treasurer.  
RICHARD TOBIN, Attorney.

TRUSTEES:

M. D. Sweeney, M. J. O'Connor,  
C. D. O'Sullivan, P. McArann,  
John Sullivan, Gust. Touchard,  
R. J. Tobin, Peter Donahue,  
A. Donahoe.

## REMITTANCES FROM THE INTERIOR.

Remittances from the country may be sent through Wells, Fargo & Co's Express Office, or any reliable banking house; but this society will not be responsible for their safe delivery.

The signature of the depositor should accompany his first deposit.

A proper pass-book will be delivered to the agent by whom the deposit is made.

Deposits received from \$1 to \$8,000.

Office hours from 9 A. M. to 3 P. M.

E. McLAUGHLIN, C. T. RYLAND.

## BANKING HOUSE

OF

## McLAUGHLIN &amp; RYLAND,

Santa Clara St., bet. First and Second,  
SAN JOSE.

RECEIVE General and Special Deposits in Gold and Silver Currency. Deal in U. S. Bonds and Leg. Tenders, and do a General Banking Business.

## DRAW EXCHANGE ON

DONOHUE, KELLY & CO., San Francisco.  
EUGENE KELLY & CO., New York.  
CONSOLIDATED BANK, Limited, London.  
BANK OF IRELAND, Dublin.

Telegraphic Transfers made on New York.  
Interest allowed on Time Deposits.

## Insurance.

## Fire and Marine Insurance.

## UNION

## INSURANCE COMPANY

OF SAN FRANCISCO.

## THE CALIFORNIA LLOYDS,

ESTABLISHED IN 1861.

Nos. 416 and 418 California St.

Cash Capital, \$750,000 Gold  
Assets Exceed \$1,000,000 Coin

## FAIR RATES,

PROMPT SETTLEMENT OF LOSSES,

SOLID SECURITY.

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James Olin, Jabez Howes,  
Moses Heller, Nicholas Luning,  
Joseph A. Donahoe, John Parrott,  
M. J. O'Connor, Milton S. Latham,  
W. W. Montague, L. Sachs,  
Adam Grant, E. H. Winchester,  
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Joseph Seller, Geo. C. Hickox,  
W. C. Ralston, Morton Chessman,  
A. Wasserman, George C. Johnson,  
I. Lawrence Pool, T. E. Lindenberg,  
Joseph Brandenstein.

GUSTAVE TOUCHARD, President.  
N. G. KITTLE, Vice-President.  
CHARLES D. HAVEN, Secretary.  
GEO. T. BOHEN, Surveyor.

## THE STATE INVESTMENT

AND

## INSURANCE COMPANY.

Capital, \$200,000

U. S. GOLD COIN, in 2,000 shares of \$100 each.

Payments in Four Installments, of Twenty-five (25) per cent. each, in Gold Coin. Fire, Marine and Inland Navigation Insurance.

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San Francisco, November 2d, 1872.

## The "Catholic Annual" for 1872

NOW READY.

## THE ILLUSTRATED CATHOLIC FAMILY

ALMANAC, for 1872.

Thirty-five first-class Illustrations.

144 PAGES, 12 MO., TINTED PAPER.

Single copies, 25 cents; one dozen copies, \$2.50; one hundred copies, \$16.

The Church Publication Society.

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General Agent,

No. 9 Warren Street, New York.

## Organs and Pianos.

## GEO. W. WOODS &amp; CO'S

## Parlor and Vestry Organs.



Pre-eminent for  
Beauty and Purity of Tone,  
THEIR CHARMING SOLO STOPS

ELEGANT DESIGN AND FINISH.

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## GRAY'S MUSIC STORES,

523 and 525 Clay Street, 101 First Street,  
SAN FRANCISCO, CAL. PORTLAND, OR.

KEEP on hand at all times, the most complete stock of Sheet-Music, Books, and Instruments, to be found on the Coast.

COLLECTIONS OF CATHOLIC MUSIC,  
MASSES, ETC., A SPECIALTY.



Agency for the leading Instruments, STEINWAY & SON'S, KRANICH, BACK & CO., and HAINES BROS. Pianos.

## THE BURDETT ORGANS.



Liberal discounts made to Churches, Schools, and Clergymen. Special Illustrated Catalogue of Instruments mailed free, on application.  
Just published, Gray's "Catalogue of Music for 1872."

## JARDYNE &amp; SON,

## ORGAN BUILDERS.

ESTABLISHED IN 1868. Organs built in the most thorough and improved manner, and at the lowest price that will warrant the best material and workmanship.

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## J. H. &amp; S. C. ODELL,

MANUFACTURERS of Church Organs, with all the modern improvements, including their celebrated PATENT PNEUMATIC COMPOSITION MOVEMENTS.

Small organs on hand, completed, or nearly so, suitable for small churches and chapels. Orders for tuning and repairing promptly executed. For further particulars, send for circular.

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## THE CELEBRATED

## KNABE PIANOS



HAVE an unrivalled reputation throughout the great music centres of Europe and America, for quality of tone, perfect action, thorough workmanship, and extraordinary durability. A fine stock of them is on exhibition at our warehouse. Also the "AMERICAN" Piano-Forte, the GEORGE Piano-Forte, the "LITTLE BEAUTY" Piano (a perfect gem, and low priced) and LUDWIG'S German UPRIGHT PIANOS.

## THE PRINCE ORGANS

are the most popular instruments made, for Parlor, Chapel, Lodge or School-room. Nearly 50,000 of them are now in use. Prices from \$60 to \$450. A good assortment on hand.

## Sheet Music &amp; Music Books.

A large and increasing stock kept on hand and furnished to schools and private teachers, at a liberal discount. Address  
A. L. BANCROFT & CO.  
721 Market Street, San Francisco.

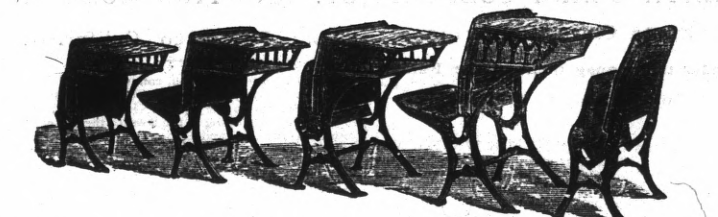
## NEW STYLES,

## LATEST NOVELTIES.

J. W. TUCKER & CO., Jewelers, Nos. 101 and 103 Montgomery Street, San Francisco, offer for the Holidays the largest and best selected stock of Fine Goods ever offered in this market or any other.

## NEW GOTHIC SCHOOL DESKS AND SEATS.

With Curved Backs and Folding Curved Slats.



Perfectly Noiseless—Single and Double—five sizes. The most graceful, comfortable, substantial and economical School Furniture ever offered.

LIBBY & SWETT, No. 3 New Montgomery St.,

(Grand Hotel Building) San Francisco.

## NOTICE!

## NOTICE!

## NOTICE!

The Public are Respectfully Informed that

THE GREAT SEMI-ANNUAL

CLEARANCE SALE

Of Dry Goods At

J. J. O'BRIEN'S,

606 Market Street,

IS now drawing to a close, and all who intend to avail themselves of the extraordinary inducements now offered, had better call immediately, for you can effect a saving of

50 Cents on the Dollar!

We will offer during the next week

75 pieces Heavy French striped Silks, all colors, \$1 a yard; reduced from \$1 75.

24 pieces Plain Colored Silks, \$1 50 a yard; reduced from \$2 25.

Our entire stock of Black Silks reduced fully 40 per cent.

80 pieces fine French Poplin (sold for Irish), 87 1/2 cents a yard; reduced from \$1 25.

38 pieces real Irish Poplin, (Dublin) \$1 25 a yard; well worth \$2 00.

15 pieces best Japanese Silks, 65 cents a yard; reduced from \$1 00.

90 pieces Silk-finished Japanese, Poplins, 37 1/2 cents a yard; reduced from 50 cents.

Our entire stock of

## SPRING DRESS GOODS

Reduced to half price, consisting of several thousand yards, at 12 1/2, 15, 20 and 25 cents a yard.

A splendid line of Black Alpaca, from 25 cents a yard upward.

75 pieces Black Fullard, 62 1/2 cents a yard; reduced from \$1 00.

15,000 yards Plain Black and Striped Grenadines, from 20 cents a yard upward.

A beautiful assortment of STRIPED SHAWLS, new styles, from \$3 50 upward.

All our Broche Shawls reduced to half-price.

250 pieces splendid French Lawns for 12 1/2 cents a yard; warranted fast colors.

200 pieces White and Colored Pique, from 20 cents a yard upward.

1 case Heavy Bordered Pique, 20 cents a yard; same as is sold for 50 cents.

400 pairs Blankets, from \$2 50 a pair upward.

1,000 White and Colored Marseilles Spreads, from \$1 25 upward.

5,000 dozen, all-linen, Napkins, \$1 a dozen; reduced from \$1 75.

800 dozen all-linen Doilies, 60 cents a dozen; reduced from 75 cents.

6,000 dozen all-linen Towels, from \$1 a dozen upward.

75 pieces Heavy Scotch Table Linen for 35 cents a yard; reduced from 50 cents.

450 pieces Heavy Linen Crash, 8 cents a yard; reduced from 12 1/2 cents.

164 pieces 4-4 Irish Linen, 25 cents a yard; reduced from 37 1/2 cents.

180 pieces Nottingham Lace, 25 cents a yard; reduced from 40 cents.

40 pieces Plaid Flannel Shirting, 15 cents a yard; reduced from 30 cents.

2 bales all-wool White Flannel, 25 cents a yard; worth 40 cents.

200 pieces Brown and White Canton Flannel, 16 1/2 cents a yard; worth 25 cents.

750 pieces Scotch Diaper, \$1 a piece; reduced from \$1 75.

38 pieces Boys' Cloths, 50 cents a yard; reduced from 75 cents.

All makes of Muslins and Sheetings at greatly reduced prices.

A splendid line of Corsets, from 50 cents a pair upward.

750 Ladies' Balbriggans, 60 a dozen; reduced from \$9.

500 dozen Jovins' Kid Gloves, \$1 25 a pair; reduced from \$1 50.

175 dozen Joseph's Undressed Kid Gloves, slightly soiled, 35 cents a pair; reduced from \$1.

All makes of American Prints, 10 cents a yard.

A large lot of Ladies' and Gent's Underwear, slightly soiled, half price.

A call respectfully solicited.

J. J. O'BRIEN,

606 Market Street, Near Montgomery.

10,000 yards Remnants on Center Table, to be sold for one quarter-price.

## McNALLY &amp; HAWKINS,

IMPORTERS OF GAS FIXTURES, AND ALL kinds of Plumbing Material, No. 645 Market Street, adjoining R. C. Orphan Asylum, San Francisco. Buildings fitted up with gas, water and steam pipes, at the lowest market rates. All work warranted. Attention is called to the large assortment of Gas Chandeliers, Brackets, Pendants, Fancy Basins, Marble Slabs, Copper Boilers, etc. Sole agents for the Pacific Coast for the Improved Sun Burner and Ventilator, for lighting Churches, Halls, Theatres, etc. Orders from the Country will receive prompt attention.

## CALIFORNIA

## TYPE FOUNDRY CO.

GEO. L. FAULKNER, Agent.

Nos. 405 and 407 Sansome Street, San Francisco.

MANUFACTURE Type, Presses and Printing Office Furniture. And import all the newest styles from the best foundries. Electrotyping and Stereotyping in all its branches.

The new type in which THE CATHOLIC GUARDIAN is printed is from this foundry.

## FARMS FOR SALE

In Santa Cruz County.

A FARM CONTAINING THREE HUNDRED acres. Splendid place for a Dairy. \$6,500

Also, a Farm of 300 acres. Hill lands. A very desirable place. \$3,000.

Also, several small tracts near town, suitable for gardeners.

Also, several desirable Dwelling Houses.

Also, unimproved Building Lots in Santa Cruz.

Terms easy. Apply to

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## WHEELER &amp; WILSON'S

## HIGHEST PREMIUM

## SEWING MACHINE.

THE CHAMPION OF THE WORLD.



Patent Renewed on Perfection.

THE TIME HAS COME WHEN WHEELER & Wilson have got their Family Sewing Machine to perfection. This, each and every woman in the land will admit when they see the New Style, Silent, Adjustable, Draw Feed Machine. Every difficulty is entirely overcome. Drawing the work while sewing, they only require one hand and one foot to do any kind of work perfectly.

BEWARE OF IMPOSTERS! If you want a Family Sewing Machine, buy the WHEELER & WILSON. Be sure you get a Wheeler & Wilson. Examine the stamp upon the cloth plate; it should read: "Wheeler & Wilson's Mfg Co. A